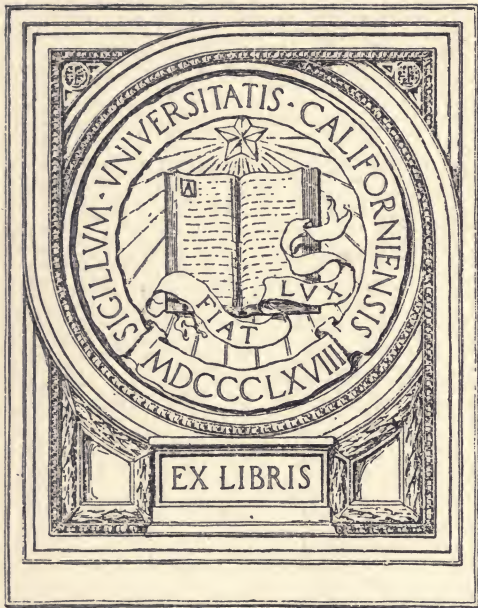


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THE DEVOTIONAL LITERATURE
OF SCOTLAND



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THE DEVOTIONAL LITERATURE OF SCOTLAND

BY

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LONGFORGAN

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DEVOTIONS FOR BUSY HOMES," ETC. ETC.

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TO THE
MEMBERS OF THE
SCOTTISH CHURCH
AND
ALL THE PEOPLE OF
SCOTLAND

To

THOSE WHO FIRST SPOKE TO US OF GOD

AND TAUGHT US TO PRAY

AND TO

ALL IN SCOTLAND'S PAST, WHOSE LIVES HALLOW

THE PRESENT, AND WHOSE MESSAGES

MOVE MEN TO GOD, AS THEY LISTEN

AND ARE STILL

PREFACE

WHEN invited a year ago to give one of the Murtle Lectures at Aberdeen University, I chose for a theme "The Devotional Literature of Scotland." The subject has, for long, been a fascinating one. It has a literary interest. It appeals to our patriotism. It touches our deepest life. In Scotland, we are heirs of a splendid heritage, nobly born, as R. L. Stevenson puts it, and there is a grandeur in the Past that is appealing. The contribution of Scotland to the religious life of the world is second to none, and its devotional messages have their own distinction. I should like the young and the heads of homes to see it, and the men of Scottish blood everywhere to feel it, and together to honour the heritage that has come to us, and to pass it on undiminished, if not enriched. This volume makes no pretence to cover, adequately, the whole field. But it is an endeavour to show some of the paths where lie the goodly treasures. And, incidentally, the story discloses many a link with the life of England and America, and with honoured names in their annals.

A. P.

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The Devotional Literature of Scotland

PART I

I

CONCERNING DEVOTIONAL LITERATURE

A WELL-KNOWN firm of publishers has issued what it calls "The Library of Devotion," the masterpieces of devotional literature. The first book on its list is the *Confessions of Augustine*, the second the *Christian Year*. Amongst others, are the *Imitation*, Law's *Serious Call*, the *Temple*, the *Psalms of David*, *Grace Abounding*, and *Lyra Sacra*, a book of sacred verse.

This list of books, certainly not all of the same impressiveness or importance, reminds us how the devotional life may be strengthened and enriched by works widely differing, in power and outlook.

Robertson of Brighton tells us that he found devotional reading of great use. He read, slowly, the *Imitation of Christ*. Andrewes, at a later time, was a favourite, but, when he could, he chose as his books of devotion the lives of high-minded, holy men like Henry Martyn and David Brainerd; "it made his sense of the reality of religious

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feeling more acute, when he found it embodied in the actions of the men who expressed it."

At a later period of his life, he gave up all books of a devotional character, lest he should be lured into the habit of feeling without acting. But this was only for a time. "I feel the need of them," he writes, "and so shall begin them again." "Our affections must be nurtured in the Highest." Dr Smellie's series of "Books for the Heart" includes David Brainerd's *Journal*, the *Heidelberg Catechism*, *Grace Abounding*, *John Woolman*, Pulsford's *Quiet Hours*, William Guthrie's *Christian's Great Interest*, and Augustine.

My aim is to outline roughly a map of one territory in Scottish Literature. By the "Devotional Literature of Scotland," I mean the literature of Scotland which was intended either to awaken, or to express, or to sustain the devotional life; which, in other words, was the fruit of that life, or its expression, or its food.

Several of the national literatures contain classic books of this kind, while nearly all have contributed some that have been vital in thinking, and done much to mould the life and thought of peoples. The list that begins with Augustine's *Confessions*, numbers within it hundreds of works by men like Anselm, Francis de Sales, Molinos, Andrewes, Baxter, Rutherford, Jeremy Taylor, George Herbert, George Fox, etc.

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Though only seeing some angle of God's great thought, these men belong to the goodly fellowship of those who for us have

“Held high discourse of God and Destiny,
And the dear Christ of human love and hope,
Gathering the weary wandering ages round
The throne which was a cross, and conquering
By His meek passion.”

Within the first score on such a list there may not be many, or any, Scottish books. No Scottish work is ethereal and influential as the *Imitation*, none is so steadily thrilling as Bunyan, none in mere style is gorgeous, and in that sense appealing, as Jeremy Taylor, none is comparable in beauty with the English Prayer Book.

Nevertheless, it may be worth while to try to estimate the contribution of Scotland to such literature, and the appeal it has made to minds. If writers like Henry Grey Graham and Mr J. Hepburn Millar are to be believed, there is not much in this literature of our past that deserves anything but pity, if not scorn. The name of Samuel Rutherford is to Buckle what a red rag is to a bull; but even his wrath is sober compared with the tumultuous speech of Mr Millar. Too often since his *Letters* were published Rutherford has been a target for sharpshooters. But you cannot, as Dr James Walker put it, slay the immortal. Sarcastic critics of the earlier expressions of Evangelical Religion will find in Rutherford,

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in Welwood, in Boston, and the Erskines, something on which they can fasten, and with writers who have but an imperfect understanding of, and little spiritual affinity with, the searching thoughts and the deep religious experience of the early Seceders, it may seem fitting to write in mild derision of the spiritual pasture of these worthy zealots being found in the works of Manton and Boston, and Pike and Welwood's *Glimpse of Glory* (Graham's *Social Life of Scotland*, ii. 107). It may, however, be confidently affirmed that works which entered so deeply into the lives of these people, and which, through so many decades, were a cherished treasure on the book-shelf of the praying men and women of Scotland, are not to be dismissed with a smile or a sneer. On the contrary, if formative influence is a prerogative of genius, they are to be cherished as amongst the books that, in Scotland, have fed the life of prayer, of praise, and of adoration; that have summoned its sons to the quest of high things, that have communicated to so many in Scotland and beyond it the meditative mind, and baptised them with the passion of gratitude and sacrifice.¹

There are books of large influence in their day which, having done their work, are forgotten. During a space of one hundred years, Hume's

¹ Cf. the noble tribute to the *Cloud of Witnesses* in Dr Duff's *Life*, and to the influence of Leighton in Dr Rainy's *Life*.

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History was the one history of England read by Englishmen. To-day it is forgotten. Yet certain it is, that David Hume did not write it without saturating its pages with a large love of freedom, nor did English people read it without their outlook and judgment of peoples and situations being, unconsciously perhaps, transformed. In Cramb's opinion, the changed attitude of minds to peoples (Jew—Catholic—Islam) and to political problems (Ireland—Emancipation) is, in part, the result of Hume's work, but the volumes that wrought it have been quietly relegated to the almshouses of literature, in ducal halls and Carnegie libraries.

There are also books, as there are lives, that do not challenge the attention of the world, but whose story, if studied, will be found rewarding. Few books were so influential during the Welsh Revival of 1744 as those of Erskine, and Willison's *Balm of Gilead*. Willison of Dundee (1680—1750) is an admirable example of a little-known writer, whose influence still lingers, but who spoke with real power to the aspiring life of his own century. No one will read his *Sacramental Catechism* or his *Familiar Instructor for Young Communicants* without feeling their force and tenderness.

The story of the *Memoir*¹ of M'Cheyne would

¹ "A very deep-souled young Scotch saint of seventy years ago, Robert M'Cheyne, said: 'Jesus for us is all our peace before a Holy God; Jesus in us is all our power in an unholy world.'" (Cf. *Letters of Bishop Moule*.)

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itself fill a volume, and prove of moving interest. M'Cheyne, himself, was brought into the light by the *Sum of Saving Knowledge*. Mr Spurgeon once said in his own quaint way: "There are many good books like the saints of old, wandering about in sheepskins and goatskins . . . that will bear witness for Christ yet. You remember how Guthrie's *Saving Testimony*, long forgotten in Scotland, was found by a shepherd lad, taken to a minister, and read, and how there broke out from the reading of that book, that had well-nigh gone out of date and notice, a blessed revival of evangelical religion." Dr Hay Fleming quotes the above from Mr Spurgeon in his *Six Saints, etc.* (ii. 175), and the story has been passed on elsewhere as true, but there is clearly some confusion in the story, which it is only right to recognise, while, undoubtedly, it is true that many of our old books will yet bear witness for Christ. "I have been reading," writes so competent a judge as Dr James Hamilton of London, "the works of our Scottish worthies—Brown of Wamphray, William Guthrie, and Binning. The eloquence of this last is wonderful. He keeps you floating in a balmy, lightsome atmosphere, where in God's purest light you see all things clearly. Invisibles were realities with these old worthies."

Many books are admirably fitted to be companions of the devout life, which lay no claim to be

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so, Smetham's *Letters* for example, or the writings of Dora Greenwell.

Nothing was less present to Pascal than to write a devotional book, and yet he has penned what is, perhaps, the deepest and the highest.

Scottish literature possesses books of this kind. I would give as an instance the *Letters* of Erskine of Linlathen, a man whose thought borders on the misty and on the mystical, but whose words and life were suffused with the central theme of his thinking, the wonder of God's love. Dean Stanley said of him, that to hold brief converse with Erskine of Linlathen was to have one's conversation in Heaven. 'The spell of his life is greater than the spell of his writing.' Few writers come nearer the heart in comfort. He speaks like a man living in a house with a window opening to the infinite, and even where the light fails him, you are conscious of a hush in his movement as if he had heard the murmur of the sea, and a truthfulness and beauty that draw you to a path which you feel is moving towards God.

The general criticism may be made on the Scottish books that they suffer somewhat from their vocabulary, sometimes from mistakes in taste, and too often from prolixity.

John Newton, who had the highest admiration for the writings of Halyburton, and regarded his

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work on *Natural Religion Insufficient* as a masterpiece, told Thomas Scott quite frankly, when he urged him to read them, that he did not regard Halyburton as a very elegant writer, and that he abounded in Scottish idiom, adding "But you will prefer truth to ornament." Some of the sharpest things, and also, let it be added, many of the truest and most appreciative things about Samuel Rutherford's style, have been said by Principal Whyte.

My own impression is, that the Scottish books have suffered less from difficulties of vocabulary than from their prolixity. Few of our writers had grasped the truth of what Matthew Arnold shrewdly says about style: "Style, style! What is all this talk about style? I do not know anything about it, except that a man should have something to say, and then say it as briefly as possible, in language suited to the occasion."

It cannot be said that they studied brevity, but it is easy to exaggerate those defects in vocabulary, taste, or style. They are faults of the time. You can match every one of them from much-lauded books of the past, and you can more than match them in applauded writings of to-day. "My style," wrote R. L. Stevenson, "is from the Covenanting writers"; and to Crockett, in Patrick Walker's writing, "there seemed a natural melody

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and fervour—like that of a linnet singing on a twig, a moment's burst and no more."

On the other hand, they are searching, and keep most to what Cargill calls the main things, and to what is behind them ; and there is a spontaneity, and a passion all their own, in what they say of the grace and truth that came by Jesus Christ, which have thrust great watchwords into Scottish religious life, and helped to keep vivid the message of grace.

" I am persuaded," Leighton says in a sermon in 1643, " that there is not anything that a pardoned sinner does desire more, than to magnify and speak much of that Free Grace ; he is not backward to send others to that door where he found grace, and, I think, if such a one could gather all the earth together, and have a stance to be seen of all, and a voice to be heard of all, this would be the thing that he would proclaim to them, the riches of Free Grace, and would invite them all to come in."

It may, I think, be claimed that the Scottish Church never overlooked the subject of " Devotional Literature." As it is Scotland's glory to have seized the *Shorter Catechism*¹ for itself, and to

¹ Testimonies to the influence of the *Catechism* have been borne by Carlyle, J. S. Mill, and every type of mind. In *Sentimental Tommy*, Barrie tells how Elspeth used to carry a New Testament presented to her " for learning by heart one of the noblest of books, the *Shorter Catechism*, as Scottish children do or did, not understanding it at the time, but its meaning

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have printed on the fibre of every Scot worthy of the name its immortal first answer, so it was the glory of the Erskines and of their group to capture all that is best in the *Marrow* and, by their recommendation in 1733, to make Marshall on *Sanctification* a Scottish classic rather than a classic in England, the home of its birth.

Comparatively speaking, Scotland is rich in Catechisms and in kindred statements of truth like Patrick's *Places*, and John Craig's (1512-1600) *Catechism*. There are also the Assembly's *Shorter Catechism in Metre for the Use of Young Ones*, by Robert Smith; Fisher's *Catechism*; the *Mother's Catechism for the Young Child*, with a few hymns and prayers, by Willison of Dundee; another *Mother's Catechism* and a *Sacramental Catechism*, by Olliphant of Kilmarnock and Dumbarton; and John Muckarsie's *Children's Catechism*, etc., etc. Yet another must be named which, though not of Scottish origin, has had a great place in Scottish life, and has printed its thoughts, if not its words, on many of the best of our people. I refer to the *Larger Catechism*. Some of its answers are extraordinarily wise and devout. This, for example :

Ques. 172.—May one who doubteth of his being in Christ, or of his due preparation, come to the comes long afterwards, and suddenly when you have most need of it !”

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Lord's Supper ? A.—One who doubteth of his being in Christ, or of his due preparation to the sacrament of the Lord's Supper, may have true interest in Christ, though he be not yet assured thereof ; and in God's account hath it, if he be duly affected with the apprehension of the want of it and unfeignedly desires to be found in Christ, and to depart from iniquity : in which case (because promises are made, and this sacrament is appointed for the relief even of weak and doubting Christians) he is to bewail his unbelief, and labour to have his doubts resolved, and, so doing, he may and ought to come to the Lord's Supper, that he may be further strengthened.

Dr Chalmers was disposed at first rather to pooh-pooh the value of devotional books, but after he passed through his great change at Kilmany, he became an enthusiastic student of them, and used every endeavour to bring the choicest within the reach of all. One of the volumes in his collected works, extending to 395 pages, is occupied with introductory essays to such books. Chalmers wrote such essays to the following works :

1. A Kempis' *Imitation of Christ*.
2. Romaine's *Treatises on the Life of Faith*.
3. Serle's *Christian Remembrancer*.
4. Guthrie's *Christian's Great Interest*.
5. Owen on *Spiritual Mindedness*.

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6. Owen on *Indwelling Sin*.
7. Scudder's *Christian's Daily Walk*.
8. Scott's *Tracts*.
9. Beveridge's *Private Thoughts*.
10. Booth's *Reign of Grace*.
11. Shower's *Reflections* and Hale's *Contemplations*.
12. Christian's *Defence against Infidelity*.
13. Howe's *Living Temple*.
14. Romaine's *Select Letters*.
15. Hall on the *Faith and Influence of the Gospel*.
16. Baxter's *Call—Now or Never*.

To the same series of books Erskine of Linlathen wrote introductory papers to Rutherford's *Letters*, Baxter's *Saints' Rest*, and Gambold's *Works*. Amongst others who have contributed essays to such works are Edward Irving; Dr Robert Burns, the editor of *Halyburton*; Dr Robert Gordon; Dr Guthrie; James Montgomery, the poet; James Hamilton of London, author of *Our Christian Classics*; John Brown of Edinburgh; David Young of Perth; Andrew Thomson and Ralph Wardlaw.

The succession of devotional writers and readers has never paused. In our own day, such work found in Principal Whyte¹ an original and sym-

¹ Cf. Principal Whyte's masterly studies on Rutherford, Fraser of Brea, and Guthrie, and his fine exposition of the

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pathetic exponent, whilst, in other directions, expository and liturgical, the work of production and study has been growing. This is notably so in the great Presbyterian Churches of the land ; but names like Pulsford and Hunter, and, by reason of his fine scholarship and devotional purpose, Bishop Dowden, are not to be forgotten.

Catechism, etc. In a letter from the Presbyterian Church of Wales, 1921, mention is made of "his guidance in respect of some of the Saints of the Middle Ages, of the Mystics, of the Puritan divines, and especially of the saintly Bunyan, being much followed by members of our Churches in this Principality."

II

DEVOTIONAL IDEALS

IT may be well to indicate some groups of Writings which should yield us relevant points. There are Individual Books, which may be called the Classic Works of Devotion. Then there are Works of Religious Autobiography. There are also Volumes of Letters and Thoughts. Further, there are Confessional and Liturgical Works and Sacred Poetry; and lastly, there are Popular Religious Literature, and Theological Books. Three writers of this last group may be named to suggest the field. The first is Robert Bruce, the famous Edinburgh preacher in the reign of James VI. His sermons are peculiarly pithy ("exceptionally racy and pure in diction," J. H. Millar), and too much can scarcely be said of his book on the Sacraments. Many opinions to this effect may be quoted, but one will suffice, from the pen of Principal Whyte. He writes: "For myself I may say that the two best books by far I have read on the Lord's Supper are that of our own Calvinistic and Presbyterian Robert

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Bruce, and that of the Anglican and Behmenistic William Law.”

The second of those writers is Fraser of Alness, who wrote a treatise on the *Scripture Doctrine of Sanctification*. This volume consists of an explication of Romans vi. to viii. 4, with several appendices. One of these, “Concerning True Evangelical Preaching,” contains some very good things. He lays stress on the doctrine of faith as the great means of Sanctification.

Professor Robert Macpherson of Aberdeen declared that he had received the highest benefit from Fraser’s work, and thought that in many respects his intellect resembled that of Cicero.

M’Leod Campbell (1800–1872) is the third, a writer whose influence has been pervasive, and who, in a quite exceptional degree, has breathed the spirit of devotion into the study of theology.

Reference to these groups of writings will suggest something of their formative influence in Scotland, their world influence, their literary value, their theological outlook, their defects.

It might appear natural to treat first—what undoubtedly for us is most important—our classic works, but I am disposed to think that the best way to approach the subject is to commence with what presents itself first in our well-marked history, Confessional and Liturgical Work, and Sacred Poetry, and which explains both the

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standpoint of the writers and of the Church, and their form.

The *First Book of Discipline*, 1560, in its chapter "For Reparation of the Kirkes," lays down the principle that the Kirk and the Place where the people convene should be with expedition repaired and, "with such Preparation within the church as appertaineth as well to the Majestie of the Word of God, as unto the Ease and Commodity of the People."

A lofty ideal that spoke to the men of 1560, and has spoken to the best of every generation. There was a certain kingly element in Robert Bruce, in his bearing and in his vocabulary. An English merchant describes Robert Blair of St Andrews as a majestic-looking man, adding "and he showed me the majesty of God." "I never saw so much of the majesty of God in any mortal man as in Ebenezer Erskine," was the remark of one in the following century. And when Adam Gib asked a friend if he had ever heard Ebenezer Erskine preach, and got the answer No, he said with deep emotion, "Well, then, sir, you have never heard the gospel in its majesty."

Those who decry the Reformers for hideous churches, bald services, and uncouth speech, are speaking in prejudice, or in ignorance of the facts and circumstances. The Reformation ideal, stated so memorably by Knox and his colleagues,

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was "as appertaineth . . . to the Majestie of the Word of God."

Knox had no inconsiderable share, as a chaplain of Edward VI., in the preparation of the Church of England Order Book and Liturgy, 1549; and King Edward's Second Liturgy, 1552, for a time favourably regarded by Knox and the Scottish Reformers ("Once I had a good opinion of the book" Knox wrote), was to some extent used in Scotland. Knox's *Liturgy* or the *Book of Common Order* arose out of the forms drawn up by Knox and others for the exiles at Frankfurt in 1554. These were first printed at Geneva in 1556 for the English Kirk at Geneva, of which Knox was minister, and were approved by Calvin. Even before 1560 the Book of Geneva was remodelled and enlarged, being enriched from various sources, and notably by the addition of the Psalter. Then, in 1564, this truly great book, which may be said to have embodied the aims of the Scottish Church from 1564 to 1645, took its place in the national life, carrying into its worship and experience some of the choicest thinking of the Continent, and enriching both with utterances surpassed by none. The Scots Confession of 1560, drawn up by Knox and five coadjutors, is expressed in stately speech, and is full of expressions not only to put honour on our Lord Jesus Christ, but to exhibit how "He fills the whole field of believing thought and

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worship.” It calls Him our Head and only Mediator, the only Head of His Kirk, our just Lawgiver, our only High Priest, Advocate, and Mediator, Messiah, Eternal Wisdom, the Lamb of God, the Author of Life, our Brother, our Pastor and great Bishop of our souls, Immanuel, the Angel of the Great Counsel of God, and Redeemer. Those works, with others that might be named, gave direction to the theological thinking of the country as well as to its devotional thought. The young were schooled on these lines. Unless it can be seriously challenged, it is well to remember that the ambition of the Scottish Church leaders was in everything in the kirk to have such preparation as “appertaineth . . . to the Majestie of the Word of God.” It is of some interest in connection with the awakening of the devotional to recall the order of the service recommended, and to remember the principles underlying the Scottish Psalter. Doubtless there were practical reasons of importance which helped to determine the order of service. All the same, nothing is made plainer than the supremacy of the Word of God. After the invocation, both the Old and New Testaments were read at the beginning of worship. (Cf. *Book of Common Order*, and *Westminster Directory*.) Thus the mind of Scottish worshippers was brought into contact with God, not through devotional books

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or the testimony of men, but through the Book of God itself, made vivid by the living voice, and interpreted by the Spirit in a community of worshippers.

The wide vogue of À Kempis' *De Imitatione* is not merely due to its gems of expression, and to its spirit of detachment and intensity, but amongst other causes to two things.

1. In spite of a real display of grace, of the wonderful gift of God, it has certainly a side which appeals to those who would fain assist by their doing. Wodrow says that Leighton tried to persuade Dickson, then Professor of Theology, to teach or to commend À Kempis to his students. Dickson declined on account of its Popish doctrines, and because "neither Christ's satisfaction nor the doctrine of grace, but self and merite ran through it."

When Charles Kingsley sought to explain how many young women passed to ritualistic ways, he urged that that was the first impulse of those who perhaps had not been trained in vital religion in their home, and were suddenly assaulted by their conscience. À Kempis speaks to such. A fine fellow, but hazy and weak betimes, is Rabbi Duncan's critique of him, and then he adds truly, "He and his School tend (as some one has well said) to make humility and humiliation exchange places." Too many will accept a measure of

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humiliation who will not accept evangelical humility.

2. There is a further reason. A Kempis came to a constituency that had not the Scriptures in its hand, which, indeed, were being kept from them. His book came with an extraordinary freshness, and carried with it something of the power and appeal of Scripture. It is still read by many who, from this and other causes, scarcely open the Bible.

But the leaders of Scotland took men straight to the Scriptures. They looked on the Bible as the fountain-head of all true devotion, and especially on the ancient Psalter as the "devotional handbook of the world." Leighton, in his *Farewell Address* to the students of Edinburgh, was insistent on this point. "With regard to your reading," he said, "make the Holy Scriptures your familiar study above all other books whatever, for from thence you will truly derive light for your guidance, and living water for your refreshment, while *going through the vale of misery*. In subordination to Holy Scripture, you may also use the writings of pious men that are agreeable to the same, which may be helpful to you, and particularly that little book, *De Imitatione Christi*, since the sum and substance of religion consists in imitating the Being whom you worship."

Such is the Scottish ideal, an ideal which determined not merely the form of Leighton's

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own work and of Scottish preaching, but also coloured every bit of the national life. The metrical form of the Psalter was inspired by the self-same purpose, to write easily on the memory ("for memories cause") the natural language of devotion and praise.

Mr Lecky has pointed out (*The Map of Life*, p. 312) that, amongst the ways in which education may conduce to the real happiness of man, not the least, although seldom or never noticed in books or speeches, is the power of supplying soothing thoughts for the lonely waking hours of the night, and it is perhaps, he urges, in this respect that the early habit of committing poetry—and especially religious poetry—to the memory is most important.

The early leaders of Scottish education and religion were from the first alive to this, and, by storing the memory of the youngest with psalms, and, later, with paraphrases and hymns, have trained successive generations loving to sing songs in the night, and able to think reverently in the day. These shrewd old men took enthusiastically into Scotland's life a version of the Psalter by Francis Rous, an Englishman.

To the old Psalter of 1565 several Scots had made memorable contributions, and in that sanctioned in 1650, Rous's work had been corrected and amended till little of it remained.

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Indeed, in the 23rd Psalm, deservedly such a favourite in Scottish life, only two and a half lines of Rous's original work, as seen in his edition of 1643, are to be found. The authorised Psalter has been criticised freely, yet in spite of an occasional harshness, partly because of its rugged rhymes and its stately speech, it is at once the most living Psalter in any vernacular, and a book of devotion perpetually speaking. Such was the Scottish aim to print the natural speech of devotion on a nation's mind.

The music, to which the words were wedded, was simple and dignified, level to the capacity of the people, that all might share in it. It is worth recalling that Calvin pled in the *Institutes*, 1543, for music when it has weight and majesty. Anxious to secure it, he applied to some of the most famous musicians of Europe, for music to the sacred words. The stately *Old Hundredth* is a result of his appeal, and Kethe, whose version of the Psalm has been adopted almost without change into the present version, is generally believed to have been a Scot.

The 1633 Psalter calls attention on the title-page to the fact that the psalms in prose are printed on the margin, according to the New Translation, 1610. One of the features of the early Psalter (1595) is what is called *Conclusions to the Psalms*, a remarkable series of metrical doxo-

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logies, and the collection of prayers which includes a collect on each Psalm. Both in form and conception, the Prayers "upon" the Psalms give point to Rabbi Duncan's saying that Scotland was more anti-Erastian than anti-Liturgic. Some of these are in the highest degree beautiful, and reveal a fine devotional instinct, besides helping to fashion it.

It may be noted, for example, that the invocations are different in nearly every Psalm, and are full of the Majesty of God. Each prayer closes with the words "So be it." By way of illustration, the invocation of the first five psalms is given. Ps. 1. O Merciful and heavenly Father, that hes creatit us unto blissitnes and soveraigne felicitie. Ps. 2. Almighty God and heavenlie Father, that hes given unto us thy dear Sone to be our Lord and King. Ps. 3. O Eternall God quha for to prove and try the faith and pacience of thy chosene. Ps. 4. Mercifull Lord, fountain of all righteousness. Ps. 5. O Good God, our King and Creator, seing we have our haill traist in thee.

NOTE ON THE PSALMS AND PSALM TUNES

No one knew better than Sir Walter Scott the weakness and the greatness of the "Scotch Psalms," and his love for them continued unabated to the end. It is told that, on the day he died, he asked his nurse to read him a psalm. As she began he interposed gently, saying, "No! no! the

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Scotch Psalms.” Some years earlier he wrote : “The expression of the old metrical translation, though homely, is plain, forcible, and intelligible, and very often possesses a rude sort of majesty which perhaps would be ill-exchanged for mere elegance.” “They are the very words and accents of our early Reformers—sung by them in woe and gratitude, in the fields, in the churches, and on the scaffold.” “The parting with this very association of ideas is a serious loss to the cause of devotion.”

Not only was the music dignified and simple, but, from an early time, certain psalms became associated with certain tunes to the enrichment of worship and of a common devotion. There are, also, quite a number of Old Scottish Psalm Tunes, written by Scottish composers and “in the Scottish tonality,” which form, as one has said admirably, a valuable heritage of the Scottish Church and are hallowed by long years of association, both in public and private. Burns, in *The Cottar’s Saturday Night*, has given the spirit of it all in familiar lines :

“They chant their artless notes in simple guise ;
They tune their hearts, by far the noblest aim :
Perhaps ‘Dundee’s’ wild warbling measures rise,
Or plaintive ‘Martyrs,’ worthy of the name :
Or noble ‘Elgin’ beets the heavenward flame,
The sweetest far of Scotia’s holy lays :
Compared with these Italian trills are tame,
The tickled ears no heartfelt raptures raise ;
Nae unison ha’e they with our Creator’s praise.”

III

BOOKS OF THE SOUL

COMING to the classics of our Devotional Literature, I do not think that the wisest course is to handle them in chronological order, but to group them. For some deal with more fundamental things than others, or deal with life on differing sides. One may appeal to the head, another to the heart, another to the conscience. The devotional note in one may be didactic, meditative; in another aspiring or again detached. One may be intensely analytic, another quite the reverse. And besides, the influence of a man was often working long before his work was published. Rutherford's *Letters*, for example, were first published at Rotterdam in 1664. Most of them were written between 1636-38, some of them (about 200) in Aberdeen. Most of Leighton's works were posthumous, and Fraser of Brea's *Memoirs* were not published till almost forty years after his death. Therefore, I would venture to arrange them thus :

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There are first of all what may be called
Books of the Soul.

There are *Books of the Heart.*

There are *Books of the Spirit.*

There are volumes of *Letters and Thoughts.*

There is the *Lyra Sacra* of Scotland, the
Psalter, the Paraphrases, Sacred Poetry,
Hymnology, etc.

There is the *Book of Love.*

(I)

Of "Books of the Soul," fundamental books, I propose to say something of two.

The first I would name here is *The Christian's Great Interest*, published in 1659, by William Guthrie of Fenwick. Guthrie, who bears a historic name, was born in 1620, near Brechin, and died in 1665, at the early age of forty-five. A very mirthful man, and withal, as Stirling calls him, "a great melancholian," crossing broad Scotland to hear the experiences of a soul, and speeding like a boy from the recital to a day's fishing in a neighbouring stream, fond of hawking and hunting, remarkable for his facetiousness, and for his gravity, with an extraordinary reverence in prayer, and also with unexpected reservoirs of fun, a thinker, a preacher, a writer with genius in his fibre, such was William Guthrie.

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The testimonies to the man and his famous book are both many and important. Johnston of Wariston says he prayed notably—"he prayed weal."

Wodrow relates (*Analecta*, i. 137) that once, when he was pressing people to praise God, and when he came to answer the objection that they had nothing to praise Him for, he said, "Praise God, if you have no more, for the good day and sunshine to the Lambs." So great was the awe which his life and bearing created, that when he was suspended by the Archbishop of Glasgow in 1664, no curate could be prevailed upon to intimate the sentence. John Livingstone calls him a great light in the west of Scotland. The martyr John Wilson relates, in his dying testimony, how three books had been the means of awakening him and bringing him to rest, and the best of the three was Guthrie's. "Meeting," he says, "with Guthrie's Trial, I found sensibly that it swallowed up a law-work in love." It proved its power in the Cambuslang Revival. Dr Chalmers¹ describes it as the best book of the kind he had ever read (cf. *Life*, by Hanna, ii. 463), and wrote a characteristically wise and interpreting introduction to a new edition of it. Dr Andrew Bonar

¹ "I should like to know how the little book I left was relished among you? I still think it the best human composition I ever read relating to a subject in which we are all deeply interested."
—From a letter of Chalmers's, March 1821.

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relates how, while quietly sitting in his room reading Guthrie, he began to have a secret joyful hope that he really believed in the Lord. The witness of other theologians is equally striking. For guiding men he had what Goodwin calls "a lady's hand." Conversing with a minister of the Scottish Church, John Owen once remarked: "You have truly men of great spirit in Scotland; there is for a gentleman, Mr Baillie of Jerviswood, a person of the greatest abilities I ever almost met with." And pulling out of his pocket a little gilded copy of Mr Guthrie's *The Christian's Great Interest*, he added, "That author I take to have been one of the greatest divines that ever wrote: it is my *vade-mecum*, and I carry it, and the Sedan New Testament, still about with me. I have written several folios, but there is more divinity in it than in them all."

Dr Walker of Carnwath describes his book as part and parcel of the religious life of our country, and as being calm and wise and kindly.

In Wariston's *Diary* (1654) a striking reference is made to Guthrie's work. "At night I got M. W. Guth(rie's) tractat anent formal soule covenanting and adored and blessed God when I read it, that ever God putt that business in my heart, and made me communicate and presse it on others as a greater favor nor if the Lord had given to me the ownership (?) of the whole earth. I

Books of the Soul

prayer the Lord to bless that tractat and exercise, to many of His in thir sad tymes.”

This “tractat,” Dr Hay Fleming adds in a note, was probably the first draft or germ of William Guthrie’s famous little book, *The Christian’s Great Interest*, which has been translated into several languages, and has gone through nearly eighty editions.

What, then, is this book of which such things may be told? G. B., the unknown writer of the letter of commendation which appears in the London edition of 1667, terms it rather happily “A spiritual day-book of all the passages between the Spirit of God, and the soul in its work of regeneration.” Owen styles it his *vade-mecum*.

It is like a guide for such as are asking the way to God, or are seeking to be assured that they are travelling on the right road.

There are few purple patches in the book, indeed there are none. It is not, technically, devotional in form, but it leads to the devotional. Its strength lies in certain simple but rare qualities—in its sanity, its lucidity, its absence of exaggeration, its fairness, its savour of Christ. These, I think, are the qualities that attracted Dr Chalmers, combined with its steady and weighty exhibition of the things that really move and make men. Full, but not with idle words; elaborate in its way, yet never prolix; never calculated to be-

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wilder, but planned to cover the territory of experience, it is a wholesome book to ponder. The section on Faith and on the fulness of Christ is fine, and the freeness of grace worthily told. "No man can sufficiently declare what is God's Uttermost." Again and again we are pleasantly surprised by its side-lights on Scripture, and here and there characters and incidents are lit up from less usual sides, as we find in Halyburton, for example, in his treatment of the Transfiguration.

To this we may add that Guthrie, by the title of his book, *The Christian's Great Interest*, has given a word (Interest)—which begins to appear in such connection with the opening of the seventeenth century—a place and an emphasis that have hallowed it, at least for Scottish hearts. In the light of this vogue and widespread influence, it is significant that among the examples of its use cited in the *Oxford Dictionary* no reference is made to the most famous use of it in the title to Guthrie's book.

Within ten years of its publication in 1659, Guthrie's work was translated into Low Dutch by Koelman, and passed through several editions. Later, it was translated into French, German, High Dutch, and Gaelic. It is said to have been published in an eastern language at the charge of the well-known Hon. Robert Boyle, founder of the Boyle Lecture. Curiously enough, Guthrie's

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work was the first book printed in Belfast in 1699. Six years later, in 1705, another edition was published in London, with a preface by Traill, a friend of Guthrie. According to Dr Hay Fleming, the book has gone through almost eighty editions. One of the latest is Dr Smellie's, in his series "Books for the Heart," 1901. Like all his work, it is done with a fine instinct. It is, perhaps, a pity that, to please English readers, he has continued the old practice of thrusting so many of Guthrie's pithiest words out of the text into footnotes, and substituting for them less forceful renderings—"earnestly" for *greedily*, "he always looks to God" for *some way he doth eye God*, "weak" for *feckless*, "must comply with the command" for *must adventure on the business*, "a fit place of meeting" for *a trysting place*, "would lay hold on" for *would grip*. The value of Dr Smellie's edition of Guthrie's book is enhanced by an Appendix containing sentences from the sermons of William Guthrie. Some of these are pithy and memorable:

Each man is bound to be prodigal of his life and liberty for Christ Jesus—His Name, and His words, and His glory.

Do not difficult the way to Heaven, for that derogates much from all He hath done.

Seek aye from God a very tender and waking

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conscience that will let you slip with nothing, and, when you slip, that will rug and harl you (*i.e.* tear and trouble you), and condemn you—ay, and until you clear yourself.

.

Know this and believe, that there is nothing to be feared but God and an evil conscience. As a man in Ireland said to a Bishop, when he threatened to imprison him, “I know no such prison as an evil conscience.” And so if ye resolve to fear nothing but the God of Heaven and an evil conscience, ye need not fear men ; for the fear of *these will quiet* all your other fears.

The Christian's Great Interest is divided by Guthrie into two parts.

Part I discusses The Trial of a Saving Interest in Christ. Part II deals with the question, How to attain a Saving Interest in Christ ?

Each part is treated under six chapters. Then follows a résumé of the whole treatise, in a few questions and answers. Of those questions, there are eighteen, sharply stated and succinctly and forcibly answered. Annexed are some brief extracts, given both as examples of his style and of his thought :

The Kingdom of Heaven is like a man finding a jewel, with which he falleth in love. . . . This acting of the heart on Christ Jesus is not so difficult a thing as is conceived. Shall that be

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judged a mysterious difficult thing, which doth consist much in desire? If men have but an appetite, they have it; for they are *blessed that hunger after righteousness*. If you will, you are welcome. Is it a matter of such intricacy and insuperable difficulty, greedily to look to that exalted Saviour? *Look unto Me and be ye saved, all the ends of the earth*. And to receive a thing that is offered, held forth, and declared to be mine, if I will but accept, and take, and in a manner *open my mouth*, and give way to it? *Open thy mouth wide and I will fill it*. Such a thing is faith, if not less.

.

Faith is the very laying out of a man's heart according to God's device of salvation by Christ Jesus, in whom it pleased the Father that all fulness should dwell: so that, let Christ turn what way He will, faith turneth and pointeth that way. Now He turns all ways in which He can be useful to poor man: and therefore faith acts accordingly on Him for drawing out of that fulness, according to a man's case and condition. As for example, The soul is *naked*, destitute of a covering to keep it from the storm of God's wrath: Christ is *fine raiment*: then accordingly faith's work here is to *put on the Lord Jesus*. The soul is hungry and thirsty after somewhat that may everlastingly satisfy; Christ Jesus is *Milk*,

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Water, the Bread of Life, and the true Manna. He is *the feast of fat things, and of wine refined*; then the work and exercise of faith is to *go, buy, eat and drink abundantly*. The soul is pursued with guilt more or less, and is not able to answer the charge; Christ Jesus is the *city of refuge*, and the *High Priest* there, during whose Priesthood, that is for ever, the poor man who gets thither is safe; therefore the work and exercise of faith is to *flee thither for refuge, to lay hold on the hope set before us*. In a word, whatever way He may benefit poor man, He declares Himself able to do. And in whatever way He holdeth out Himself in the Scriptures, so faith doth point towards Him. If He be a bridegroom, faith will go out in a marriage relation; if He be a Father, faith pleadeth the man to be a child; if He be a Shepherd, faith pleads the man may be one of His sheep; if He be a Lord, faith calleth Him so; which none can do but by the Spirit of Jesus, if He be dead, and risen again for our justification, faith *believeth God hath raised Him* on that account. Wheresoever He be, there would faith be; and whatsoever He is, faith would be somewhat like Him.

Seek eye-salve from Christ to judge of things according as the Word of God shall discover them to be.

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I say, God is the hope of His people, and not their own holiness. . . . Now, when men place their hope in any other thing besides the Lord, it is no wonder they are kept in a staggering condition.

They complain that they know not whether they be in Christ or not ; but as few take pains to be in Him, so few take pains to try if they be in Him. It is a work and business which cannot be done sleeping.

God leadeth to the wilderness that He may *speak to the heart.*

Many would not have gone up with the woman of Canaan I spake of, but would have been discouraged, and would have quit the pursuit.

A promise is made to *him who overcometh* ; but perseverance is not the condition of the new covenant, though it doth suppose it.

He (=the thief on the Cross) was nobly daring to throw himself upon the covenant, on life and death ; and he had so much faith of Christ's all-sufficiency, that he judged a simple remembrance from Christ would satisfyingly do his business.

Many look for fruitfulness in their walk and establishment of faith, from their own sincerity in

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transacting with God, rather than from the Spirit of the Lord Jesus. They fix their hearts in their own honesty and resolutions, and not in the blessed Root Christ Jesus, without whom we can do nothing, and are vanity altogether in our best estate. Men should remember that one piece of grace cannot produce any degree of grace ; further, nothing can work grace but the arm of Jehovah.

It shall not fail on His part, if thou have a mind for the business. Yea, I may say, if by all thou hast ever heard of that matter, thy heart loveth it, and desireth to be engaged with it, thou hast it already performed within thee. So that difficulty is past before thou wast aware of it.

A man is not to question the Lord's willingness to receive men who go to Christ honestly, for God hath abundantly cleared that in Scripture. Unless a man know so much, he will scarcely dare to lay his heart open for that noble device of saving sinners, or adventure the whole weight of his salvation upon Christ Jesus.

God excludes none, if they do not exclude themselves.

If any man will, he shall be welcome.

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We say, then, it is a most necessary duty thus to close with Christ Jesus, as the blessed relief appointed for sinners.

.

The soul now resolves to die if He command so, yet at His door, and facing towards Him.

.

Any mercy is a great mercy to him who hath seen such a view of himself ; he is *less than the least of mercies*.

.

The poor distressed people on the Gospel did most resolutely cast themselves upon Christ. . . . The man whose heart is a laying out for Christ Jesus, cannot say, *There is a lion in the street*.

.

O blessed bargain of the new Covenant, and thrice blessed Mediator of the same ! Let Him ride prosperously, and subdue nations and languages, and gather in all His jewels, that honourable company of the first-born, that stately troop of kings and priests, whose glory it shall be to have washed their garments in the blood of that spotless Lamb, and whose happiness shall continually flourish in following Him whithersoever He goeth, and in being in the immediate company of the Ancient of days, one sight of whose face shall make them in a manner forget that they ever were in the earth. Oh, if I could persuade men

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to believe that these things are not *yea* and *nay*, and to make haste towards Him who hasteth to judge the world and to call men to an account, especially concerning their improvement of this Gospel! *Even so, come, Lord Jesus.*

So writes, and so teaches, the evangelical Guthrie.

(2)

Side by side with Guthrie's book may be set Henry Scougal's *Life of God in the Soul of Man*, published in 1677, with an introduction by Bishop Burnet. Scougal was born in 1650, and died in early manhood in 1678, his life running parallel with the moving story of John Welwood. His father, Patrick Scougal, was Bishop of Aberdeen (1664-1682), a man, according to Burnet, of rare temper, great piety and prudence, although too much under Sharp's sway and too easy towards him. Among the influences that moved Henry in his early life may be named that of Leighton, who was an honoured guest of Scougal's father, both at Leuchars and at Salton. If more gently, the crisis of his life came as suddenly as it did to Alex. Henderson of Leuchars, the famous leader of the Covenant. One day, while still a lad, Henry's eye lighted by accident on the 9th verse of the 119th Psalm: *Wherewithal shall a young man cleanse his way?* The message went home, and there and then, he dedicated himself

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to God and to the ministry. Scougal was a brilliant student of King's College, Aberdeen, between 1664-1668, and at the age of twenty was appointed Professor of Philosophy in the same university. Three years later he became minister of Auchterless, whence he returned to Aberdeen as a Professor of Theology. Here, and in the chair made famous by John Forbes of Corse, he laboured till his death in 1678. His life and labour left a deep mark in Aberdeen. A monument describes him as "eager for Heaven." His preaching gifts, according to testimony, seem to have been considerable, and he took an unusual interest in fostering the spirit of prayer and devotion among the students. Indeed, as a student, he started a Praying Society.

The *Life of God in the Soul of Man*, Scougal's one but famous book, is, in the best sense, a religious classic. Its style differs from that of Knox, nor is it marked by the Scotticisms of Guthrie. But the emphasis on Grace is the same as we find in Knox or Robert Bruce. It is not without significance that among the early and still living books in Scottish thinking is a book professedly dealing with this side of experience, the *Life of God in the Soul of Man*. The little work, of between seventy and eighty pages, is in the form of a letter to a friend, and is simple and luminous in style, and written with a sincerity that leaves the

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impression that this is of moment. Dr John Brown (Rab) puts Scougal amongst those "whom I may perhaps be allowed to call affectionate mystics (besides their other qualities)." Grub, in his history of the Church, speaks of the book as being in its purity and beauty the faithful picture of his own mind, and as the source of so much good to devout persons of very different opinions. In Grub's view, Scougal's idea of holiness seems to have been that of Nazianzen, Ambrose, Chrysostom, and Augustine, "and the excellent Herbert, that sweet singer of Israel."

In two small volumes Dr D. Butler has dealt with the influence of Scougal on the Wesleys, and thus on the history of Methodism. John Wesley's mother recommended Scougal's book to him as an excellent good work, "an acquaintance of mine many years ago." The members of the Holy Club at Oxford seem all to have studied it, and to have been influenced by it. Butler is disposed to regard Scougal's religious society at Aberdeen as a prototype of that of the Oxford Methodists, and that thus the early origin of Methodism is to be found in the northern university town. The suggestion is interesting, the conclusion a little forced or, at least, precarious.

But I would venture to suggest another point. Dr James Hamilton urges that, while with writers like Jeremy Taylor and Barrow, religion

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was indeed the chief business, they yet regarded it as a life for God, rather than as a life from God. So there are in their writings only fainter and rarer recognitions of the infinite grace that has come in the sacrifice of Christ. It is otherwise with Bunyan, Goodwin, Rutherford, Halyburton, and Whitefield, whose sense of demerit was so strong that they were led to ascribe everything to the sovereign grace of God, and who saw clearly with Augustine the sanctifying effect of a deep sense of sin working through the power of grace.

Now it is of interest in this connection to notice the spiritual history and growth of the Wesleys. None gave more earnest heed than did the Wesleys and their friends to William Law's *Serious Call*, published in 1729—that trumpet blast—a blast like Luther's, Rabbi Duncan describes it. Night after night in their rooms at Oxford, they used to discuss the rules by which a Christian ought to regulate his life, and their duties were arranged with the precision of a timetable, as if the Gospel were a rule of obedience, rather than a life of communion and liberty. But it was not till nearly ten years later, in 1738, that the Wesleys came to see that none of these things could save them; in other words, that salvation was a gift to be received, that justification by faith was no barren dogma, but a life-giving experience. It may be surmised that

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George Whitefield was influenced by all of the great devotional manuals that appealed to the Wesleys—the *De Imitatione*, Jeremy Taylor's *Holy Living*, and Law's *Serious Call*. But, on his own statement, we know that no book arrested him like the more evangelical Scottish book, Scougal's *Life of God*, and to this we may attribute the fact that Whitefield came earlier than the Wesleys to know the freedom of the truth. Whitefield's own testimony about the book may be given: "I must bear testimony to my old friend Mr Charles Wesley. He put a book into my hands called the *Life of God in the Soul of Man*, whereby God showed me that I must be born again or be damned. I know the place; it may be superstitious, but whenever I go to Oxford I cannot help running to the spot where Jesus Christ first revealed Himself to me, and gave me the new birth. I never knew what true religion was till God sent me that excellent treatise by the hands of my never-to-be-forgotten friend."

A glance at the writings of Gambold, who was one of the Oxford Club, suggests that he, too, was influenced by Scougal; and Gambold, we know, made his mark on Thomas Erskine who edited him, and on Thomas Chalmers who rejoiced in him.

As Stanley points out in his *Lectures on the*

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Church of Scotland, the passage which Chalmers quoted perhaps more frequently than any other was one from Gambold, which seems like an echo of Scougal, and contains the germ of all :

“The man,
That could surround the sum of things, and spy
The Heart of God and secrets of his empire,
Would speak but love. With love the bright result,
Would change the hue of intermediate things,
And make one thing of all theology.”

It is needless to multiply the names of those who have been influenced by Scougal, but one or two may be mentioned.

John Newton was, at one period of his life, greatly helped by reading Scougal, just as, at an earlier date, he had been deeply stirred by what he found in *A Kempis*. In view of his position as a preacher, and as a spiritual director of souls through the post, “the St Francis de Sales of the Evangelical movement,” this is also of importance.

In an account which that most remarkable and notorious man, William Hone, gives of his conversion, which took place on New Year's Day 1832, he mentions having picked up a little book, Scougal's *Life of God in the Soul of Man*, which he says “was very useful to me.” Principal Wishart of Edinburgh commended Scougal's work. Bishop Jebb speaks of it as that beautiful epitome of revealed religion, and as a noble

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exhibition of poetry without asceticism. Dr Walker, a President of Harvard College, said about it: "When a young man comes to me to ask my advice on entering the ministry, I always tell him, that if he enjoys reading Scougal's *Life of God in the Soul of Man*, and other books of like character, he may do so, but that must be the test." And the late Dr John Hunter of Glasgow, in a recent address to theological students, in dwelling on the primary importance to a pastor of a knowledge of God, expressed his agreement with Dr Walker's judgment that Scougal's *Life of God* was one of the testing-books for a divinity student. A French translation of Scougal's work was issued at The Hague, in 1722.

John Wesley published an edition of it, and, in his *Christian Library*, reprinted a number of Scougal's Sermons. In the same century Francis Douglas, a well-known Aberdeen printer, was active in reprinting it. Still later Dr Chalmers reissued the book, and in 1830 Richard Watson contributed an introductory essay to Collins' edition of his writings. More recently Prof. Cooper of Glasgow, at the time a minister of Aberdeen, issued an edition with a sketch of his life and work, while another has been published by a society of the Church of England. Within a comparatively recent time, the book has been issued twice in America. Both editions circulated

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widely. In his first sermon at the City Temple, Dr J. Fort Newton made an interesting reference to Scougal's work. In the *Scots Magazine* for 1739, vol. i. p. 192, there is an advertisement of Scougal's book at 6d., or 5s. the dozen. On p. 209 Whitefield's debt to this work is described.

Reference may be made also to *The Influence of a Quiet Scottish Teacher: a Lecture on Henry Scougal*, by the Rev. John Scott, United Free Church, Auchterless.

IV

BOOKS OF THE HEART

CHIEFLY Religious Autobiography.

In books of this type Scottish literature is rich, and some of them may be called devotional classics. This remark must be qualified by saying that their appeal is chiefly to Scottish minds, and to an experience of a special cast. Within those limits their influence has been deep and widespread, and their production has been practically continuous from the Reformation to this day.

Few books have more tender touches than James Melville's *Autobiography*, although it does not quite belong to the group. But John Stevenson in his *Comforting Cordial for Old and Young*, John Livingstone of Ancrum, Robert Blair of St Andrews, Alexander Brodie of Brodie, Hog of Carnock, have all made contributions of this kind which are represented in later times by many journals like those of Dr Love,¹ and in

¹ "Though I didn't care for anything else in Dr Love—and I care for a great deal more—I should like him for getting into raptures about Light."—RABBI DUNCAN.

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recent days by the life of M'Cheyne, the reminiscences and letters of men like Bonar, Moody Stuart, and that fine religious genius J. P. Struthers, and by *Letters of Yesterday*.

(1)

One of the more curious books in the group, and also one of the earliest, is Zachary Boyd's *The Last Battell of the Soul*, 1629—the skirmishes between the soul of man on his death-bed and the enemies of its salvation.

The subject is discussed in eight conferences between a sick man and his pastor or a spiritual friend. The points dealt with embrace carnal and worldly temptations, doubts, the vanity of the world, the last judgment, heaven's glory, etc.

Boyd was a very competent man, born in Ayrshire, before 1590. He spent sixteen years in France, and from 1623 till his death in 1664, was minister of the Barony Parish, Glasgow. He was a voluminous writer in verse and prose. It is believed that he translated the whole Bible into verse (*Zachary Boyd's Bible*), and his Psalms are fairly good. We owe to him the first line of Ps. xxiii.—*The Lord's my Shepherd, I'll not want*. He was fond of metaphor, and there is a good deal of colour in his writing. His prayers have a certain devotional strain about them.

The Last Battell is rather drawn out (496 pages),

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but it has glimpses of his own experience and of the age, which are of value, and many truths are memorably put :

My sermons must be read before Him that sent me to preach, for Hee will know how I have fedde His Lambes.

.....
Heaven is not winne with a wish. . . . Throw many tribulation the Crowne is after a course of crosses.

.....
God giveth to no man heere all good things at once ; but some we receive in hand and some in hope.

.....
A sin well confessed is healed.

.....
Christ thought more of the poore woman's mites than of rich men's millions, and that all because of her good affection.

.....
Death commeth upon man with stealing steps.

.....
One of his hearers in Glasgow, on one occasion at least, was Oliver Cromwell. Boyd took occasion to launch out against the Protector. *À propos* of Cromwell's remark that he wanted to be painted with his warts and wrinkles, it is of interest to find

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in *The Last Battell*, 1629, the same thought: "Hee who would rightlie draw a man's portrature must paint his blemishes as well as his beautie. In such a case his wrats and his wrinkles must be wrought with the pinsell, that his image may be like unto him selfe. If men be onlie portreyed in their vertues, the halfe of their face shall not bee seene. . . . If yee would preach my vertues yee must also preach my vices—and when should that sermon have an end."

Perhaps Cromwell heard him say it.

(2)

Of books of this kind, three, which may be grouped together, are pre-eminent—Fraser of Brea's *Memoirs*, Halyburton's *Memoirs*, and Boston's.

Fraser was born in 1639, and died in 1699. His work has value as the thinking of a man who lived through the hottest time in Scotland's history, and suffered for the faith on the Bass, at Blackness, and in Newgate. Halyburton's work is of interest as coming from one who made an extraordinary impression by his life, and Boston's as that of a genius who, himself quickened, made many live, and Ettrick to blossom as the rose. Those works have this further value. Halyburton died in 1712, Boston in 1732. It was not till 1738 that Fraser's *Memoirs* were published, so that these three

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works were amongst the living forces in the dead days of Moderatism, and when the hungry life, both within and without the Church, was crying for richer pasture.

Fraser of Brea describes his *Memoirs* as "The Book of the Intricacies of my Heart and Life," a phrase used with telling effect by Principal Whyte in his exposition of Fraser.

Dr George Morrison characterises Boston's *Autobiography* as the story of his heart. And Halyburton's *Memoirs* are a record of the wanderings and the struggles of his heart.

Those works, and others that might be named, deal in striking fashion with the thoughts and intents of the heart. In each of them there is much that is searching and arresting, and, perhaps in Boston especially, a great deal that is deeply tender and human. We owe, doubtless in part to the stress of the times and of their lives, still more to the Scottish love of metaphysic and analysis, the number of such works and their importance in Scottish life. But it cannot be denied that in connection with this type of literature, which deals with what Isaac Taylor calls "questions of spiritual nosology," there is a certain peril. If frank in its account of the progress of the mind, it may be extraordinarily suggestive. Referring to the striking bit of self-analysis in Baxter's *Reliquiæ*, Sir James Stephen once said to Dean Stanley,

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“Lose not a day in reading it; you will never repent of it.” “That very night,” writes the Dean, “I followed his advice, and I have ever since, publicly and privately, advised every theological student to do the same. It stands in the very foremost rank of autobiographical reflection.” But there is always the danger of it becoming unreal. Not even his sharpest critic would venture to say that Boston was feeble, or that there is hesitating sentiment in his work. Yet it may be admitted that there is an excess of self-consciousness, which, though it frequently marks this type of writing, is the last thing that belongs to devotion.

In all of these works besides there are too many refinements and subtleties in the analysis, albeit it is wedded (in the case of Halyburton especially) closely to Scripture, with the result that there is a lack of the buoyancy of the first age, which a sudden enhancement of faith would dispel.

Self-examination is a duty, and introspection is needed thereto. But it is a means rather than an end, and the risk is real that when its results are tabulated in formal statements, it comes to be regarded as an end. I have often thought that some of the later developments of the Men Movement in the Highlands, are just Fraser stereotyped, and thus become formal. As form, which is a good thing, is apt to degenerate into

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formalism, which is a bad thing, self-scrutiny is prone to become morbidity.

Dr Andrew Bonar often struck his friends as sunnier than his journal. The man was not only finer, but also more correct than his expression, just as Charles Kingsley was more orthodox than his written statements.

Fraser of Brea tells us how, thanks partly to the evangelical preaching which he heard, and which evangelised his mind, he came to live and work far more evangelically than he was wont to do. The reader of his Autobiography is conscious of this. Amid the close and striking analysis of the intricacies of his heart, you cannot always hear the full-throated note of freedom. Indeed, for a time he seemed to himself to want a sufficient ground for the gospel offer.

Boston had too much of the Marrow in him, the seeing persuasion (Scougal speaks of the feeling persuasion), to allow it to be hidden, but with all his humour, and gleams of tenderness, there is a certain greyness in his atmosphere.

Isaac Taylor describes William Law's as a moonlight Gospel, and Angel James regarded Keble's *Christian Year* as gloomy—it might be truer to say as wanting liberty.

Without perhaps the clarion note of freedom, Fraser thrust into the life of the seventeenth-century thinking which challenged the untruthful

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ways of the Church and Government, and which steadied and fed, not merely his own life, but that of the pioneers of liberty. No man is mentioned by his contemporaries with greater respect. And Boston and Halyburton flung into the eighteenth century a record of experience which, along with Fraser's, acted as a challenge to the otiose outlook, which, in Carlyle or Inveresk's time, had become little better than pagan, and helped to build in Scotland a people impressed by serious views of sin, and worthy views of life.

This was a national service, and in the light of Scottish history and adventure, more than that. If Scougal marked the crisis in Whitefield's life, Halyburton proved another commanding influence. Along with John Wesley, Whitefield issued *An Abstract of the Life and Death of the Reverent, Learned and Pious, Mr Thomas Halyburton, M.A., Professor of Divinity in the University of St Andrews*, Whitefield contributing a commendatory epistle and John Wesley a preface, 1738-9.

Isaac Watts was a great admirer of Halyburton, as was also Dr Thomas Gibbon. Few men had such influence on Rabbi Duncan as Halyburton. Duncan's favourite lives were Augustine's, which he reckoned the deepest; Bunyan's, which he judged the richest and most general; and Halyburton's, with whom he felt a great intellectual

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congruity. Similarly, in one of his books, John Brown of Haddington has taken the lives of Halyburton, Fraser, and Hog, to exemplify the Christian, the student, and the pastor.

Halyburton's work on *The Great Concern of Salvation* is an answer to three questions :

1. What have I done ? All men have sinned and come short.
2. What shall I do to be saved ? Believe in the Lord Jesus.
3. What shall I render to the Lord ?

The *Memoirs of the Life of Rev. Thomas Halyburton, written by himself some years before his death*, is a book of about 300 pages, whose design is to give some account of the Lord's work with him and of his way with God.

To many the analysis of the formation of his spiritual character will seem painfully minute, but it will yield much to such as read it patiently, and scattered through its pages are many wise and notable thoughts :

All in our religion is experimental, it will bide the proof.

All these discoveries were conveyed to me only by the word. . . The Lord shined into my mind by them.

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Unsanctified learning has done much mischief to the Kirk of God.

I am a monument of the great goodness of God.

The God of glory appeared to me ; and the first sight I got of Him was such as it won my heart to Him, so as it was never lossed ; though I have had many wanderings, yet I can say I was never myself till I won back to the centre again.

I would not have a hand in wounding the Church of Scotland for a world.

Whereon shall a man bestow his last breath, but in commending the Lord Jesus Christ, God clothed in our nature, dying for our sin.

It is a business of great moment to die like a Christian.

The *Fourfold State* was published with some hesitation on Boston's part, but with a desire to reach those in Ettrick who never entered the church. Little did he dream what multitudes were to be won and fed by the reading of the book. In William Burns's life it marked an epoch ; and Dr Kennedy of Dingwall was aroused by it. Probably Dr Morrison is correct when he says

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that, though the interest and the outlook are very changed to-day, and the book itself is very little read, there are great parts in Scotland in which one cannot move among the people, and catch the accent of their more serious talk, and listen to their prayers, without perceiving, howsoever dimly, that the influence of Boston's masterpiece is unexhausted yet. And this and his other works have affected both thinking and life.

It is not to be wondered at that Christian thinkers and students turn thankfully to the pages of those writers, and if their influence is less extensive than it was, the recent appreciations of Fraser by Dr Aird, Dr Elder Cumming, Dr Whyte, and of Boston by the Rev. Geo. A. Low and by others, prove it to be fairly extensive and living.

It may be added that there are a number of biographies written with consummate skill, which have much of the devotional spirit, or are illuminated by rare flashes of devotional thought.

Among such books are Dr Hanna's *Life of Dr Chalmers* and Dr Macewen's *Life of Dr Cairns*.

The reader of Prof. Carnegie Simpson's *Life of Principal Rainy* will often find himself moved by wonderful thoughts, marked by extraordinary insight and the finest devotional power.

In a high degree the writings of Dr Matheson and Dr Boyd are self-revealing; in Dr Matheson's work the devotional note is strong.

V

BOOKS OF THE SPIRIT

THERE are men who are like a devotional book, men like "meek Herbert with his dulcimer," who have written themselves ineffaceably on the imagination of the aspiring.

Scotland has contributed an honourable quota to this band, men like Dickson and Durham, Livingston and Welsh in the seventeenth century, and like M'Cheyne and his group in the nineteenth.

Of one man at least, Robert Leighton, "the Scottish Fénelon," it may be said that he has become a living tradition in English-speaking communities, and, in *The Bishop's Walk*, our poet-preacher Dr Walter C. Smith has drawn his portrait in words not soon to be dimmed :

"Toiling in holy love,
Panting for heaven above ;

Moving, where Jesus trod,
In the lone walk with God."

It can scarcely be questioned that there is amongst other things a spiritual aptitude. When

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Mr Brierley ("J.B.") finished reading Norman Macleod's Life, he wrote in his diary: "The difference between him and M'Cheyne! There is a peculiar spiritual temperament of which the latter is a striking illustration, which no mere earnestness can secure. A gift of God, most precious." If, perhaps, beyond strict definition, it is known to experience. Without having achieved any catching success in the Church or in literature, and though dead for more than two centuries, Leighton moves on, casting as he passes radiance, and creating fragrance. In a letter to Maria Hare, Lucy Ann Stanley puts this well: "I have been trying lately to like old Jeremy as well as I do Leighton, because Augustus does, but I cannot help finding my greatest delight in the meek and spiritually-minded Leighton. Jeremy puts a great staff into my hand, but Leighton does the same, and at the same time puts a rose into the other hand." Jeremy Taylor surprises you with his wealth, Leighton holds you by something that is spiritual. There is, in his work, the savour of Christ.

Leighton was born in 1611, and died in 1684. His grandfather was a Roman Catholic, his father a Presbyterian, he himself is best remembered as Bishop of Dunblane and Archbishop of Glasgow.

We are accustomed to think of Leighton as an Episcopalian. So he was for the last twenty-three

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years of his life. It is right, however, to remember that the greater part of his best devotional work, only published after his death, was written at the time when he was Presbyterian minister of Newbattle. He did little in this way as a Bishop. I make little of the fact. It is enough to recall that those writings which have appealed to Catholic and Protestant, and are still cherished to-day, are, indeed, really the work of a Presbyterian and Covenanter. By temperament, for he was not militant but timid; by training and education, for he spent a number of years in Catholic France, there was a good deal of the eclectic in him. You can see him veering sometimes to more ascetic, sometimes to more mystical teaching, sometimes away from it, but always carrying with him a dominant practical conception of life as a Pilgrim's Progress where, because time was nothing and eternity everything, it behoved men to remember these three great instructions :

1. Remember always the presence of God.
2. Rejoice always in the will of God.
3. Direct all to the glory of God.

“For *hurries* of the world,” he wrote to a friend, “you know the way, Isaiah xxvi. 20; and in these retiring rooms we meet and be safe and quiet.”

There are over a dozen great editions of

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Leighton's works—in whole or part, six of them English, the rest Scottish, or jointly issued in England and Scotland.

West's edition, 1875 (Incumbent of St Columba's, Nairn), is, I suppose, the standard edition to-day. But, from our point of view, perhaps the most interesting are those of Philip Doddridge (1748) and of Dr Jerment (1808), minister of the Scottish Seceders in Bow Lane, an edition subscribed to by a goodly array of the bishops, and by men like Alexander Knox, Legh Richmond, Henry Martyn, Zachary Macaulay, and W. Wilberforce. In addition, portions of his writings have been translated into German and French.

There is, perhaps, no other Scottish writer of the day whose sermons are still read.

The secrets of the exquisite purity of his style are many. His mind was stored with the Bible and with classical thought, and he had a close acquaintance with the best models of devotional expression—À Kempis, his favourite, Luis de Granada, Francis de Sales, Lorenzo Scupoli, all which, with a power akin to genius, he drew into his work. Then he had a beautiful mind :

“ God made him beautiful to be
Drawn to all beauty, tenderly.”

His subjects were great, and the atmosphere

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fitting. And the wealth and sincerity of the spiritual life pervading them, gave them a timeless element, which accounts for their influence, and perhaps warrants the judgment of Prof. Flint that "there is nothing nearly equal to them in our devotional literature from its rise until now." It is of interest to remember that Richard Baxter's glowing book on *The Saints' Everlasting Rest* was written within ten years of Leighton's *Peter*. Of which Archbishop Trench says, using language which might be employed of Leighton, that, as regards the choice of words, it might have been written yesterday: "There is hardly a word which has become obsolete, hardly one which has drifted away from the meaning it has in Baxter's writings." That could be said of no other writer of the time in Scotland.

There are many directions in which the influence of Leighton may be traced.

The list of his admirers is lengthy and notable. Men as different as Burnet, Sir George Mackenzie ("Bluidy Mackenzie"), Doddridge, Dean Stanley, Dr Döllinger, Mr Gladstone, Lord Morley, Dr Rainy, have felt the spell of the man.

As bearing more closely on our subject, I might quote the testimony of M'Leod Campbell, pre-eminently a man with a devotional mind, and Dr Martineau. "I love Leighton," says Campbell, "for he breathes the spirit of an Evangelist."

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Dr Martineau's testimony is still more striking: "Tauler will be, for the rest of my life, one of my sacred guides, and will stand after my Bible, with Plato and Leighton, and the *Theologia Germanica*, and Coleridge and Tennyson, and the German and Wesley hymns. A strange jumble, you will say, of heterogeneous springs of thought! Yet all, I think, assuaging to the same thirst."

Extending the survey, it may be claimed that his influence on literature is far from being negligible. Young, the author of *Night Thoughts*, is usually supposed to have drawn many a suggestive thought from Leighton. Some of the parallels are exaggerated, but Leighton's influence is apparent.

That Coleridge with his strange "hunger for eternity" was deeply influenced by Leighton is not a matter of doubt. He writes of him as "the white-robed Leighton." In his *Notes on English Divines*, he tells how he felt both Leighton's indebtedness to Plato and his likeness to himself, and his book *Aids to Reflection*, 1825, a work of considerable influence in England and America, was largely inspired by, and founded on, aphorisms taken from Leighton's works—chiefly from his devotional exposition of *Peter*. "I bless the hour," he writes in one place, "that introduced me to the knowledge of the evangelical, apostolical Archbishop Leighton. Speaking of Leighton's

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style, Coleridge declares that in an age of colloquial idioms, when to write in a loose slang had become a mark of loyalty, this is the only L'Estrange vulgarism he had met with in Leighton: "Ask yourselves therefore *what you would be at*, and with what dispositions you come to this most sacred table?"

Further, Coleridge reproduces the following passage:—"This sweet stream of their doctrine did, as the rivers, make its own banks fertile and pleasant as it ran by, and flowed still forward to after ages, and by the confluence of more such prophecies grew greater as it went, till it fell in with the main current of the Gospel in the New Testament, both acted and preached by the great Prophet himself, whom they foretold to come, and recorded by His Apostles and Evangelists, and thus unite into one river, clear as crystal. This doctrine of salvation in the Scriptures hath still refreshed the City of God, his Church under the Gospel, and still shall do so, till it empty itself into the ocean of eternity." After quoting the above, Coleridge affirms that, in the whole course of his studies, he did not remember to have read so beautiful an allegory as this; so various and detailed, and yet so just and natural.

Bishop Jebb describes him as a human seraph, and his commentary on *Peter* as a treasure of devotion. Plato glorified by St Paul, Coleridge

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calls him ; and his *Aids to Reflection* was written, amongst other things, to exhibit from the works of Leighton, who “perhaps of all our learned Protestant theologians best deserves the title of a spiritual divine, an instructive and affecting picture of the contemplations, reflections, conflicts, consolations, and monitory experiences of a philosophic and richly-gifted mind, amply stored with all the knowledge that books and long intercourse with men of the most discordant characters could give under the convictions, impressions, and habits of a spiritual religion : to bring out the Divine portrait itself, the distinct features of its countenance, as a sojourner among men ; its benign aspect turned towards its fellow-pilgrims, the extended arm, and the hand that blesseth and healeth.”

We must not omit in this survey the influence of the man, of his method, and of his writing on the great Evangelical movement in England.

John Wesley in 1750 published a selection from his writings.

Richard Cecil has been described as the most cultured and refined of all the early Evangelical leaders. His indebtedness to Scottish writers was very considerable. In his closing days, especially, he delighted to read the choicest parts of such authors as Leighton, Traill, and Boston. Leighton's method in preaching, he counted the

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best. And speaking of Traill, he wrote: "He will find such a man as Traill handling the Sovereignty of God, and such high points of doctrine, with a holy and heavenly sweetness: which, while it renders it almost impossible not to receive his sentiments, leaves nothing on the mind but a religious savour." Amongst others deeply influenced by Leighton was Henry Martyn, in some respects the most heroic figure in the missionary enterprise of the English Church, a tale linking the quiet manse of Newbattle with far-reaching movements both for England and the world.

A passing reference has been made to the influence of Coleridge's work *Aids to Reflection* on American life and thought.

Bushnell's famous volume *Nature and the Supernatural* was directly inspired by the *Aids*, and it, in turn, has planted its seed-thoughts in the young and active minds of New England. To the fifth English edition an essay by an American divine, Dr James Marsh, is prefixed.

Among books of this group Andrew Welwood's *Glimpse of Glory*, long a favourite in Scottish homes, deserves mention. So competent a critic as Mr George Gilfillan has given it a foremost place in the literature of the Covenant. By far, he says, the most remarkable specimens both of power and weakness, the faults and the merits of

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the Covenanting school are to be found in the works and particularly the letters of Samuel Rutherford, and in a little book breathing a similar spirit, entitled *A Glimpse of Glory*, by Andrew Welwood. Like many another such book, it is apt to pall a little ; but, read in portions, it will do much to stimulate the aspirations that made his own life a bright quest of Christ.

Carry thyself after the manner of these who expect the Kingdom.

.

Free Grace's Banner is the only pavilion we shall ever abide under.

.

The melody of heaven draws me nearer and nearer ; I cannot, I will not, I may not rest, until I look within the veil !

.

The more we were graced, the more we were enabled, the more we were obliged.

.

Ah ! sirs, I fear many of you have taken but a view of our Welbeloved's Country, on the by, and no more.

.

If we search not for the Glory to come, then let us search after Nothing at all.

.

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If ye be wise, O Citizens of the New Jerusalem,
range not, without the Borders of your Kingdom,
lest some Evil befall you.

.

Know much of God : and know much of all
things.

VI

BOOKS OF LETTERS AND THOUGHTS

OF "Letters and Thoughts" fitted to guide, inspire, and console, there is a goodly list in the devotional literature of the country. Some of these are especially rewarding, introducing us to minds of fine calibre and rare longing.

(I)

One of these, Rutherford's *Letters*, calls for, and will receive, a further treatment. To another, the *Letters of Thomas Erskine*, a brief reference has already been made. But something may be added. Erskine was born in 1788, and died in 1870. He was an advocate by profession, a theologian by taste, a friend of Carlyle, Stanley, and Maurice, of M'Leod Campbell and Chalmers. Arthur Hallam and Vinet were deeply moved by him. His *Letters*, edited by Dr Hanna, fill two volumes of about four hundred pages each, and deal with many correspondents and innumerable subjects. The letters cover a period of seventy years, from 1800 to 1870, the year of his death.

What Bishop Ewing wrote of his friend is

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certainly true that "should anyone attempt to write the life of Mr Erskine, the difficulty must ever present itself to him that what he has to depict is spirit and not matter, that he has to convey light, to represent sound—an almost insuperable difficulty."

No one will claim that Erskine always saw clearly, or that his theological statements are always adequate or consistent. What he gives is suggestion, a sense of sunshine and warmth, the glow of a large and living heart, and the intimate touch of one who knows the Father. We see, as we read, avenues of hope opening before us, and there come to our burdened lives tender voices, and strong notes to comfort and to vivify. "What a full and pregnant thing life is," he writes to the sister of F. D. Maurice, "when God is known; and what a weary emptiness it is without Him! . . . The river of God is full of water, and He will moisten and fill these parched hearts of ours, out of the river of his own life. Whatever fears, whatever doubts may stir within us, of weariness and withering, let us be ready with our answer: Christ in me, the hope, the eternal hope, of satisfying joy. The untiring state of a spirit is love and duty, and these we have in the Father and the Son. 'Thou art my hiding place.' 'Because I live, ye shall live also!'"

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God is the only real centre, and separation from Him the only real schism.

She had a heart for friendship, and delighted in intimate communions.

(Might have been said of himself.)

The great lesson of love is, *to die to one's-self*. Christ's love is always shown through *death*.

It is by sorrow that God calls the prodigal to think of his true home, and it is by sorrow that He perfects His saints.

Many things appear, and are irretrievable to us, but there is nothing irretrievable with God.

God is a teaching Father. He made me to teach me. "Thy hands have made me and fashioned me ; give me understanding, that I may keep Thy commandments."

I desire to know more and more the importance of learning Christ, rather than Christianity ; the living, loving, almighty Lord of our spirits, rather than the logic about him.

" Abide in Me," is the perfect law of liberty.

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All religion is in the change from He to Thou. It is a mere abstraction as long as it is He. Only with the Thou we know God.

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Christianity is *uncompromising*. It says with an infinite patience, but it says quite distinctly: "There is only one good."

As has been already mentioned, Thomas Erskine wrote introductory essays to Collins's edition of Gambold's works, Baxter's *Saints' Rest*, and Rutherford's *Letters*. The following from his paper on Gambold (1822) gives the spirit of Erskine's life and work: "The cheerful and willing obedience, which flows from an affectionate heart, is the only service acceptable to Him Whose name is love, and Whose law is the law of liberty."

(2)

Few books are more helpful devotionally than Dr Chalmers's (1780-1847) *Letters and Journals*, largely from their sanity, their truthfulness, and their longing. The culture of the spiritual life was, with Chalmers, a real thing, and both in Scripture and other reading he encouraged himself to tarry in the kingdom of Grace. His appreciation of the *Marrow* and of the *Kelso Tracts* is proof of this, as also of the Scottish writers whom

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he names—Halyburton, Leighton, Boston, and William Guthrie.

“ I do not know if you have seen Leighton on *Peter*. I am sure that you would rejoice in that book, as a very high Christian feast.”

I would go further and say that there is little in Chalmers that is not in the deepest sense devotional. The remark has been made of Channing that devotionality was not the characteristic of his mind so much as aspiration and adoration, and that largeness of heart is more evident than warmth. Chalmers had them all, and, in a supreme degree, devotionality. His life was like a book of devotion, for above most he knew its secret. What is the secret ?

Discussing one day with Miss Wedgwood why Unitarians are so dry and undevotional, Erskine of Linlathen says that the reason seems to be that they have not the element of devotion, which may be called recipiency ; they stand alone. There is a great deal in that. Crying passionately after knowledge, they remember too little the infinite gift of God in Christ, in which grace we come to God.

Chalmers was like a child with his Father in heaven. Mr Gladstone describes Chalmers as a man with the energy of a giant, and the simplicity of a child. Almost the last words he was overheard saying were “ my Father.” It is this rare

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recipency that made this imperial man so truly humble, and that makes his letters and journal so helpful in the culture of the spiritual life.

There is another element in Chalmers that renders him so strangely influential. You feel that his soul is open to the winds that blow from the mountains of frankincense. He speaks and moves like a man mastered by the truth, and panting after its possession. Dr John Brown, whose tribute to Chalmers takes rank with the best of his writings, was a keen admirer of Chalmers's *Daily Readings*. "They are often quite as classical in expression, as they are deep and lucid in thought—reflecting heaven with its clouds and stars, and letting us see deep down into its own secret depths." We are tempted to reproduce Dr Brown's eulogy of a work which will be amply rewarding to those who read it devotionally: "Were we desirous of giving to one who had never seen or heard Dr Chalmers an idea of what manner of man he was—what he was as a whole, in the full round of his notions, tastes, affections, and powers; we would put this work into their hands, and ask them to read it slowly, bit by bit, as he wrote it. In it he puts down simply, and at once, what passes through his mind as he reads; there is no making of himself feel and think—no getting into a frame of mind; he was not given to frames of mind; he preferred

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states to forms—substances to circumstances. There is something of everything in it—his relish for abstract thought—his love of taking soundings in deep places and finding no bottom—his knack of starting subtle questions, which he did not care to run to earth—his penetrating, regulating godliness, his delight in nature—his turn for politics, general, economical, and ecclesiastical—his picturesque eye—his humanity—his courtesy—his warm-heartedness—his impetuosity—his sympathy with all the wants, pleasures, and sorrows of his kind—his delight in the law of God, and his simple, devout, manly treatment of it. . . . He looks abroad upon his Father's *word*—as he used so pleasantly to do on His world—as a man, and as a Christian; he submits himself to its influences, and lets his mind go out fully and naturally in its utterances. . . . They will find it as a large pleasant garden; no great system, not trim, but beautiful, and in which there are things pleasant to the eye, as well as good for food, flowers and fruits, and a few good esculent wholesome roots. There are Honesty, Thrift, Eye-bright (Euphrasy that cleanses the sight), Heart's-ease. The good seed in abundance, and the strange, mystical Passion-flower; and in the midst, and seen everywhere, if we but look for it, the Tree of Life, with its twelve manner of fruits—the very leaves of which are for the healing of the

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nations. And perchance, when they take their walk through it at evening-time, or at 'the sweet hour of prime,' they may see a happy, wise, beaming, old man at his work there—they may hear his well-known voice; and, if they have their spiritual senses exercised as they ought, they will not fail to see by his side 'one like unto the Son of Man.'"

We may conclude this section with Dr Hanna's fine tribute to the same work: "Contemplative and devotional throughout, they pass generally into direct addresses to the Deity. . . . The chief value of the *Sabbaticæ*, and that which makes us rank them as among the most precious of all Dr Chalmers's writings, lies in the spirit of rational and scriptural, yet lofty and ethereal devotion, which they breathe. The innermost movements of his spirit are here spread out to us as he himself spread them out before that eye which sees in secret: we see him as he bowed in simple, sincere, profound humility when alone in the presence of God—we hear him as in tones often so low and deep, yet often also so heavenly and sublime, he poured his confessions and desires and aspirations into the ear of the Holy One."

(3)

Another volume to be named in this connection is the *Letters of the Rev. John Ker, D.D.*, 1866–1885. Dr John Brown (Rab) has written of

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Dr Ker as a benign, pure, happy intelligence—a *sort of domestic Sun*. The description is quaint, but true, in the judgment of Dr Ker's friends, who stood charmed by the insight, the tenderness, and beauty of all his work. Himself a sore sufferer, he proved apt to teach, and has written many golden words for the guidance of Christ's Church, and for the comfort of his stricken people. Especially is this true of what he writes of life and death, and of the promise of life in Jesus Christ our Lord. Dr Ker was grieved at the waste of devotion which he saw, and at forms of sentimentality which gave no rest; and with quite exceptional insight and sureness he put his finger on what is central, illuminating, and gracious.

The first letter of eight pages is crowded with those features, and, pointing to the rainbow of promise, opens vista after vista of rest and gladness to the sorrowing. "You cannot trust Him too much, nor come to Him too unconditionally, for He is willing to take us as we are, with all our weakness, and wavering, and wants, and to supply all out of His own free and full love. I have the most entire belief that the time and manner of our departure from this world are fixed by the will of Christ, the Saviour of men.

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"This too, I believe, that the gracious Friend of man is very near to us in our passage from this

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world to another. He sends no angels now, but comes close to us Himself, by a true personal access, and fulfils His Word. 'I will come and take you to Myself, that where I am, there ye may be also.' When our dearest earthly friends fall back He steps forward and takes up the fainting thread of thought and feeling, and carries it on to the life beyond.

“ We may be certain that heaven is not a formless torpid state, but a great, living, active, many-coloured world, where thought and feeling and energy are moving under the guidance of the great Son of God, and where they take in a wider view than we can imagine from this limited sphere.”

Elsewhere he says, “ The voice from heaven knew its own meaning when it said ‘ Blessed are the dead ’—such dead as we mourn, now alive to God.”

The grand thing is to turn our grief to its true end, and to seek to take a noble revenge of death by making it the gate of a higher life—higher in our purpose and work in this world, and higher in our views and hopes of a better.

Spiritual depression must sometimes be *circumvented*.

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The highest style of Christianity may be doing duty under cloud and with no sense of gladsome acceptance ; and this may be making us far stronger than working with the sunshine in our soul. Enough for us if we feel it to be duty, and that we owe it to One Who is both Creator and Redeemer.

.
I was struck with the words of a psalm we were reading to-day—"Because Thou, Lord, hast holpen me and comforted me." Help comes before comfort—help to bear up in the way of duty, and not to murmur. We can seek this at once, and God will help us ; but comfort must follow slowly, and our heart refuses it when it offers itself at once.

More markedly still, another (posthumous) volume, *Thoughts for Heart and Life*, by Dr Ker, reveals the work of a singularly sensitive soul, brooding deeply and travelling far, fetching the water of life from a deep spring.

The dicta of the book deal with many matters, with men and manners, history, language, the Bible, religion, life, and deal with them with penetration, with a fine grasp, and with a poetic fancy and withal with notable lucidity. But in speaking of the deep things of the heart and of the life, he excelled. As his editor says, he was a great

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observer, more so than his quiet bearing and meditative mind might lead us to expect. "He tracks," Dr Simpson puts it, "the human heart through its devious paths with singular patience and precision. He detects its hypocrisies, and exposes its self-deceptions, weaving around it a network of argument and persuasion such as it finds very hard to disentangle and free itself from."

The following, from the chapter "True and False," are examples of his aphoristic style:

Without the real, no ideal; without the ideal, no real. Christianity gives both; Atheism, neither.

Affliction, like the spear of Achilles, has the power of healing the wounds it gives.

All the spiritual support and comfort we receive in this world are the tinklings of the silver bells of the great High Priest, proving that he lives within the veil.

The night brings out light from the stars of heaven and perfume from the flowers of the earth. Light and fragrance are the gift of trial.

One spiritual truth heartily believed is of far

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more worth than the whole of the creed received from custom or complaisance; as one Artesian well piercing to the spring is of more value than a hundred tubes thrust into the surface.

There are men who denounce the Pharisee and affect the Publican, but they omit his penitence and prayer.

Many go through David's sins without his repentance, and Solomon's experience without his conclusions; and these are the men who rail at both.

Many a man who would shrink from a false statement will give a false colour—which is still more unfair because more difficult to correct.

Men should not indulge in boasts of their religious assurance. False lives have no right, saintly lives have no need, and in ordinary lives it is out of place.

A weak nature is injured by prosperity, a finer by adversity, and the finest by neither.

It is a minority who translate good inclinations into principle, a still smaller minority who translate principles into acts.

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(4)

Younger than Dr Ker is Robert W. Barbour (1854-1891), a tense man with the wondering look of the mystic and the glowing eye of the saint, whose published *Thoughts*¹ are so good that we can only imagine what the vintage would have been had he lived longer :

It is not distinction, it is devotion that makes a good Christian. Not to write our name high, but to keep His name holy and His honour bright, is asked of apostles and of us.

.

Nothing teaches true knowledge of men unless love. There is no real understanding without real sympathy.

.

Faith is nothing in itself. It is its object which is everything. It is just the opening of the soul which lets in God.

.

Let us make peace with our sphere as soon as possible : for only so can we serve Christ.

.

A broken heart is a sponge for God's Word.

.

¹ *Thoughts*, selected from Sermons, Letters, and Poems of R. W. Barbour.

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He who has not felt what *sin* is in the Old Testament knows little what *grace* is in the New.

He who has not trembled in Moses, and wept in David, and wondered in Isaiah, will rejoice little in Matthew, rest little in John.

He who has not suffered under the Law, will scarcely hear the glad sound of the Gospel.

(5)

In intellectual acumen, the greatest of this group was Prof. John Duncan, better known by the title Rabbi Duncan. Mr W. K. Leask claims that Duncan was the greatest linguist and the most acute logician that Aberdeen had produced.

This is a big claim, but it is, at least, quite intelligible.

Duncan, who was the son of a humble shoemaker in Aberdeen, was born in 1796, and he died in Edinburgh in 1870.

A minister at Persie, and in Glasgow, a missionary to the Jews in Hungary, Professor of Hebrew at the New College, Edinburgh—such is the outline of Duncan's professional life. Owing to certain mental characteristics, dreaminess, desultoriness, he was not successful as a Professor of Hebrew, but the impression he made on individual minds, and some of these the most powerful, was profound.

With him, Prof. Knight wrote, has perished

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a breathing library of wisdom; and he described him as this modern "Scottish Pascal."

In his famous *Lectures on the Church of Scotland* (1872), Dean Stanley referred to two lights of the great movement of 1843, the honoured name of Chalmers, and Dr John Duncan, almost, he calls him, a Scottish Neander.

Frédéric D. Maurice, whom Duncan strongly criticised, wrote of him with the highest respect, and even Jowett, while he could not sympathise with his teaching, was impressed by his power.

But greater than the impression produced by the intellectual reach of the Rabbi, was the impression made by the outlook and the bearing of the man. Duncan was trained in a stern home, and in stormy times. His religious experience was tumultuous and rough. It was only after a struggle of the sharpest that he became convinced of God, and his life-story was marked by the awe of these times. But wedded to everything, to splendid power and attainment, to a mind that soared high and burrowed deep, and that roamed across fields denied to most, there was a sublime humility.

Dr Moody Stuart has drawn a comparison between M'Cheyne, William Burns, and Duncan. "The holiness of Robert M'Cheyne, if not so deep, was more equal, and more thoroughly leavened the character hour by hour. The holiness of William Burns was in some respects as

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deep, and it was singularly constant. They were both more watchful, and therefore more evenly holy. But in the race to stoop down into their Lord's sepulchre, John Duncan outran them both ; he was the humblest of the three, and of all the men whom most of us have known."

It is this strange combination which makes the man and his thoughts so helpful. His vision was grave, but it was greater than that of most men, and there was no height nor depth that he did not reverentially face.

Of Dr Duncan's thoughts we have some record in three books—the *Life of Dr Duncan*, by David Brown, *Recollections of the late John Duncan, LL.D.*, by Dr Moody Stuart, and *Colloquia Peripatetica, Deep-sea Soundings, Notes of Conversations with Dr Duncan*, by Prof. Knight.

Those three books give a striking and varied picture of the Rabbi, and record thoughts and sayings which live and burn.

Prof. Knight's volume best reveals the power, Dr Moody Stuart's the intimate touches of a great soul following hard after God. Daring, philosophical, truth-loving, athirst for conquest in realms visited by few, Duncan was more wonderful still as a humble believer and a lover of Christ.

Glance over the contents of the *Colloquia*, and you will find something to wake your thought and quicken faith ; it may be about the nature and

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origin of evil, or about charity, or psalms and paraphrases, hymns and liturgies, about the Person of Christ, conversion or conscience, about Christ's errand into the world, about death, immortality, the resurrection, about a present heaven, truthing it in love, and the whole is varied and made fruitful by wise definitions, searching analysis, and a happy gift of gathering up the spirit of men and movements.

Dr Moody Stuart's *Recollections* are not so broad, and therefore not so stimulating to the mind, but they are more tender ; and by giving us the whispers as well as the longings of his soul may help us devotionally even more than the *Colloquia*.

Christ is a study.

.

We make far too little of the Incarnation ; the Fathers knew much more of the incarnate God. Some of them were oftener at Bethlehem than at Calvary ; they had too little of Calvary, but they knew Bethlehem well. They took up the Holy Babe in their arms ; they loved Immanuel, God with us. We are not too often at the cross, but we are too seldom at the cradle ; and we know too little of the Word made flesh, of the Holy Child Jesus.

.

There's nobody perfect ; that's the believer's bed of thorns ; that's the hypocrite's couch of ease.

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Don't make faith a cloak for sin. Be sure of coming to Christ : Be sure of abiding in Christ : Be sure of bringing forth fruit to Christ.

Christ has a threefold work ; a work for us, a work in us, and a work by us.

Christ crucified is the centre of Christology.

The Bible is the best *school-book* ; not only for teaching things belonging to the inner and future, but also for the outer and present life. There is no school-book in the world containing so many roots of things in so short a compass.

Consider the Bible as the word of the living God ; what a majesty is in God : " I will hear what God the Lord will speak." A father's letters can be understood by the family better than outside ; but there may be things which the family don't precisely understand. The People of God are a plain people, and doctors of divinity, when they go out of this plainness, must be shoved to a lower form.

I have been at the point of death, *the point of death* ; but I found that the one great mysterious death of Calvary was all I needed at the point of death.

VII

THE LYRA SACRA OF SCOTLAND OR THE GOLDEN TREASURY

IN what is, confessedly, only a sketch, so large a subject cannot receive adequate treatment. But this is the less necessary as some branches of it have been treated with great care and knowledge. A writer,¹ for example, in Julian's *Dictionary of Hymnology*, besides giving separate notice of authors and their hymns, has treated the subject of Scottish Hymnody on broad lines and with detail.

There are, in his view, six stages in its history : I. The Preparatory. II. The Psalter of 1564-65. III. The Psalter of 1650. IV. Scripture Songs, 1564-1708. V. The Translations and Paraphrases, 1741-81. VI. The Hymnals.

Nevertheless, there are subjects of importance for us which did not fall within the writer's view, and conclusions which it is good to point.

¹ The writer was the Rev. James Mearns (d. 1922), Vicar of Rushden. He was the son of the United Presbyterian Minister at Coldstream and, no doubt, owed something of his love for hymnody to his father who was "interested" in such work.

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Naturally enough, the writer referred to begins with the days that heralded the Reformation. But we are wise to remember the perennial, even if feeble and earlier tradition of devotion in prayer, in life, and song. What an atmosphere of devotion gathers round the name of the gentle Queen Margaret, and how steady is the stream that flows silently from Iona. St Columba¹ was no unworthy minstrel of Christ. He stands at the head of those who, in Scotland, have poured forth song, and breathed into its life the note of devotion and comfort. Something more than the Christianity of Scotland was first moulded by St Columba and the tradition of Iona.

These gave a cast to the early pieties of England, and beset them with a tender beauty and with something of the glory of Christ. Referring to the later expansion in England of the influences of Iona, Bishop Lightfoot says: "It was a golden age of saintliness, such as England would never see again."

On the subject of the Psalter something has been already said to show its place and meaning in Scotland's religious life. Few stories are more interesting than the story of its growth; of the craving for a Psalter in the vernacular; of the continental, the German, influence; of the efforts of Coverdale and Wedderburn of Dundee; of the

¹ St Columba wrote out a book of hymns for the week.

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Scottish Psalter of 1565, its builders and its features; of other versions and attempted improvement; and finally of Rous's *Psalter*, itself a slow growth, but, as amended in 1646, recommended for use by the six Commissioners from the General Assembly to the Westminster Assembly, and at length in 1650, "allowed by the authority of the General Assembly of the Kirk of Scotland, and appointed to be sung in Congregations and Families."

A large literature, worthily headed by the learned volume on the *Scottish Psalter*, by Dr Livingston of Stair, deals with those and cognate matters. Dr John Ker's book on *The Psalms in History and Biography*, and Prothero's volume on *The Psalms in Human Life*, are of special value as showing what the Psalter has done for Scottish piety, as well as for the help of individual lives. A good deal more could still be done to elucidate this aspect of the subject. But it is rather with other matters than the Psalter that our main concern is now.

While Scotland, in the past, has not favoured a liturgy, it has secured many of the advantages of such a book without parting with its freedom, or sliding into forms; and it has done so in a fashion that is unique.

Isaac Taylor, in his volume on Wesley and Methodism, develops the argument that Charles Wesley's hymns, in which there is no moral or

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ethical sentiment peculiarly characteristic of the Gospel, and no height or depth of feeling proper to the spiritual life that do not find emphatic and clear expression, are like a metrical liturgy, which, by the combination of rhythm, rhyme, and music, secures to the worshippers much of the benefit of liturgical worship.

“Such a liturgy, thus performed by animated congregations, melted itself into the very soul of the people, and was perhaps that part of the hour’s service which, more than any other, produced what, to borrow a phrase, we might call *digestive assimilation*. It would secure this, its beneficial effect, in moulding the spirits of the people, by its iteration, by its emphatic style, and by aid of the pleasurable excitements of music.” And he points out what applies to the Scottish Church that “in communities that have laid aside liturgies, in every other sense, the Hymn Book which they use, especially if psalmody be a favoured part of public worship, rules as well the preacher as the people, to a greater extent than is often thought of, or than would perhaps be acknowledged.”

This is, pre-eminently, true of the Scottish Church, where the Psalms have ever held a predominating place, though associated with elements which, through a national affection, have become a part of the Scottish inheritance, and with hymns, some of them native, others

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foreign, which, like tributaries to a river, have enriched the national piety, with the best of every age and every land.

In point of time, the Paraphrases, *The Scottish National Hymn Book*, do not come first, but they do so, certainly, in importance. Mr Douglas Maclagan in *The Scottish Paraphrases* has sketched with great care the story of how the Paraphrases became part of the standard religious literature of Scotland, and traced with skill and patience the evolution of each of these pieces. The Paraphrases belong to the eighteenth century, and specially, it may be held, to the period 1744-81.

Considering the influence of the Paraphrases, it is of some interest to remember what a large contribution came from beyond Scotland. Yet, curiously, only three or four extramural writers were laid under contribution. To Nahum Tate, the Irish poet, we owe the original version of the 37th Paraphrase, *While humble shepherds watch'd their flocks*, and Joseph Addison was the writer of the first three of the hymns appended to the collection of Paraphrases. But Isaac Watts is responsible for twenty-one of the Paraphrases, and his workmanship enters into other four; while Doddridge is the writer of four, in all twenty-nine out of sixty-seven.

Some of these have done much to mould the thinking and experience of Scotland.

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I'm not asham'd to own my Lord.¹

Behold the glories of the Lamb.

O God of Bethel! by whose hand.

Father of peace, and God of love!

Hark, the glad sound, the Saviour comes!

But none have helped more largely to aid the devotional life or have expressed its peculiar pathos better than three or four typically Scottish pieces:

Where high the heav'nly temple stands.

Take comfort, Christians, when your friends.

Come, let us to the Lord our God.

The race that long in darkness pin'd.

'Twas on that night, when doom'd to know.

The last three named are from the pen of Dr Morison (1749-98) of Canisbay, to whom we owe other well-known Paraphrases. It is safe to say that during the War, and in all the great crises of Scottish history, the 30th Paraphrase, *Come, let us to the Lord our God*, has rung out with a clarion note to the people; while the 35th, *'Twas on that*

¹ "Yes," Dr John Brown (Rab) wrote to his friend Coventry Dick, "I back that Paraphrase, *I'm not asham'd, etc.*, against Renan and all his crew."

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night, is woven by a thousand tender cords round the heart of every Scot.

Few, whether in the homeland or on the distant ranch, can recall without emotion the tense moment when to the tune *Communion*, the plaintive words *'Twas on that night, when doom'd to know*, began to peal forth, rising and falling with strange cadences of victory, or wistfulness; of holy delight, or of tremulous fear :

“ With love to man this cup is fraught,
Let all partake the sacred draught;
Through latest ages let it pour,
In mem'ry of my dying hour.”

Mr Leask, a recent writer on Aberdeen University, has given the strongest witness to its grandeur and influence, thus everywhere hallowed by the memories of childhood, and the moving awe of worshipping manhood. Mr Leask says :

“ He (Dr Ogilvie of Midmar) has a little niche as the writer of the 62nd Paraphrase—*Lo! in the last of days behold*—possibly the poorest of the set, as the 35th, *'Twas on that night, when doom'd to know*, is the grandest, by John Morison, M.A. (King's College, 1771). Of all the graduates and alumni of the two colleges it may be safely said, that no one man's work has a more world-wide recognition than this” (cf. *Interamna Borealis*, by W. Keith Leask, M.A., p. 294).

On p. 297 of the same work, reference is made to

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the Rev. William Cameron of Glenmuick, author of the 14th and 17th Paraphrases.

But round each of the Paraphrases, and round them as a whole, might easily be gathered a group of striking incidents. If there is truth in the saying that the Scot was brought up on oatmeal and the *Shorter Catechism*, it is also the truth that his life was nurtured on the Psalms of David and the Paraphrases. "The happiest lot on earth," R. L. Stevenson says, "is to be born a Scotchman. You must pay for it in many ways, as for all other advantages on earth. You have to learn the Paraphrases and the *Shorter Catechism*."

The minister of what, in his day, was a well-instructed congregation, is said to have *pelted* his people with the Paraphrases, and in the sketch of the well-known art critic, John Forbes White, it is specially mentioned by a friend with whom he travelled in Greece how "one Sunday evening he surprised us by his extraordinary familiarity with the Scottish paraphrases. He seemed to know most of them by heart." And it may be added that he loved them.

Dr Alexander Whyte, in his book on Fraser of Brea, draws an imaginative picture of one learning by heart Habakkuk's "fine doxology, lately set to music in Scotland," and of singing it to the sheriff's officer when one day he came to the door with a summons.

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“ I see it as if it had been but yesterday. I took him into the pantry, and I healthed him there, and I made him health me, while I sang all the time the prophet’s song :

“ ‘ God is the treasure of my soul,
The source of lasting joy ;
A joy which want shall not impair,
Nor death itself destroy.’ ”

“ And at our family worship that night I expounded Habakkuk, and all the servants and retainers joined me in his doxology.”

The 32nd Paraphrase, reproducing Habakkuk’s fine doxology, is commonly attributed to Philip Doddridge. Others have ascribed its first form to Watts, while still others have left it anonymous.

The 41st was a great favourite in the Revival movement in Aberdeen in 1859. Lord Brougham also was specially fond of it. One of the more interesting recent references to their place and merit is to be found in *A Westminster Pilgrim*, by Sir F. Bridges. Sir Frederick speaks of the old church at Glass, and its praise. It includes “ generally an item from the old metrical Psalter, then one of the fine Paraphrases.” “ The Paraphrases in particular appeal to me, especially the beautiful one from Job iii. 17-20 :

“ ‘ How still and peaceful is the grave.’ ”

“ This,” he adds, “ is always sung at the Old

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Madrigal Society's meeting when a member has died."

The 49th, a paraphrase of 1 Cor. xiii. on Love, was written by Mr Randall of Inchtute, the great-grandfather of the Archbishop of Canterbury, Dr Randall Davidson. Reference may be made to one other Paraphrase which, by reason of its associations, has had a large influence, the 66th :

"How bright these glorious spirits shine !"

Isaac Watts may be said to have conceived it, but it was wonderfully changed for the better by Ralph Erskine. Lord Selborne, who refers in his little volume on Hymns to the influence of Watts on Scotland, points out that amongst the first whom it reached was Ralph Erskine; and, speaking of his version of the 66th Paraphrase, says that no one can compare it with its ultimate product, without perceiving that Cameron followed Erskine, and only added finish and grace to his work, both excelling Watts, in this instance, in simplicity as well as conciseness.

Unquestionably the Paraphrases form a notable feature in the religious life and the devotional literature of Scotland. They appeared in a dead century, albeit, in a pre-eminent degree, the century of splendid hymnody. They are, of course, unequal in merit and in spirit. Some breathe the spirit of Hellas rather than of Calvary.

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But those notes have never gone home. With advantage some might be dropped, others may be said to have served their day. But, as a whole, they are sane, warm without being extravagant, both a product and a cause of a manly type of piety.

George Herbert declares that

“The fineness which a Hymn or Psalm affords,
Is when the soul unto the lines accords.”

And it is noteworthy that those which have appealed most strongly to Scottish hearts are just those which centre on Christ, and are most truly paraphrases of Scripture, which it has ever been the aim of the Scottish Church to hold forth, at once as the message of life, and the fountain-head of all devotion. In his *Literary History of Scotland*, Mr J. Hepburn Millar, says of them that the Paraphrases form incomparably the best collection of sacred lyrics (or “Gospel sonnets”) for its size, which has ever been made in the English language. Their genuine piety is untainted by extravagance, their grave severity unruffled by hysteria (p. 379). The Paraphrases are extensively used in America, the contributions by Scottish writers being special favourites, Nos. 11, 19, 30, 58, 66 (Julian, p. 1025).

Apart from work on the Psalter, there were at the Reformation, and there have been since, many

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attempts by sacred song to deepen the devotion of the land. Of such, the most famous, perhaps, and one of the earliest, is *A Compendious Book of Godly Psalms and Spiritual Songs*, commonly known as *The Gude and Godlie Ballates*.

The collection is sometimes known as the *Dundie Psalms*, it being the production of a Dundee family, the Wedderburns.

James Wedderburn, a merchant of Dundee, had three sons, James, John, and Robert, each of whom played a part in the movement which culminated in the Reformation. John in 1539 fled to Wittenberg, where he came under the strong influence of Luther and Melanchthon, and where he translated many psalms and hymns of Luther, and wrote others, all to fan the faith and life of Scotland.

Prof. Alexander F. Mitchell of St Andrews has an interesting study of their endeavour. It is entitled: *The Wedderburns and their Work, or The Sacred Poetry of the Scottish Reformation in its Historical Relation to that of Germany*.

The book is full of learning, and a perfect storehouse of fact. The reprint of the *Compendious Book*, with Dr Laing's admirable introduction and notes, is invaluable.

The next century saw more than one attempt to produce such work, and again in the eighteenth century, an important effort was made by Ralph

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Erskine. It has been common in certain quarters to belittle the work of Erskine. But both he and his brother are picturesque, powerful figures in the life of their century, and Ralph's *Gospel Sonnets*, published in 1732, five years before he joined Ebenezer in the Secession, have made a big contribution to Scotland's piety.

Ask yourself what was the burden of Ralph Erskine's sonnets, and the answer is the freeness of grace. The sixth book especially, *The Believer's Principles*, was written with this in view. These *Gospel Sonnets* have gone through a very large number of editions both in this country and in America, and for a time may be said to have taken the place of the old minstrel literature, in the homes of the peasantry.

This may seem surprising, and it is easy to cast ridicule on these verses. But we have the testimony of Andrew Fuller, how he was almost overcome with weeping in reading *A Gospel Catechism*, "so interesting," he says, "did the doctrine of eternal salvation appear to me."

Lord Selborne, while not disposed to rate the poetry highly, recalls how some regarded it as a people's classic. He refers to a passage in *The Believer's Solitude*, which became the foundation of a very striking hymn by the English Evangelical Berridge, and he quotes another short passage where he says the fire burns with a brightness so

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remarkable as to justify a strong feeling of regret that the gift which this writer evidently had in him, was not more often cultivated.

As Toplady was profoundly moved by the writings of Ebenezer Erskine, Dr John Mason of New York was deeply impressed by Ralph Erskine's writing. "Who do you think," asked an eminent London bookseller last winter, 'is the most popular religious writer at present?' 'I cannot tell,' was the answer. 'It is Ralph Erskine,' was the reply; 'we sell more of his writings than of any other divine, Scotch or English.'" ¹

The Erskine influence was widespread. Beyond the bounds of Scotland they were largely read, and both in episcopal and nonconformist communities in England were greatly esteemed. They took a strong grip in America, and some of their writings were translated into Dutch and Welsh. It was not an uncommon thing for farmers on a market-day at Rotterdam, to ask at the bookstalls for *Erskeyna*.²

Representative men in many movements acknowledged their indebtedness to them—Hervey and Toplady in the Evangelical movement in the Church of England, Andrew Fuller, Andrew Thomson in the Church of Scotland, Dr Mason

¹ Quoted in Dr Ker's *Erskine*, p. 201.

² Cf. Ker, p. 39.

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in America, all of them men fired by the self-same spirit, evangelical, evangelistic, missionary.

One other writer must be at least named, Robert Pollok (1798-1827), from whose pen came *The Course of Time*. Whether rightly or wrongly, this poem has fallen from its once great repute. But it would be quite a mistake to overlook it. Miss Masson, whose life of this famous Scot is admirably drawn, says of the poem that it seems a very case of inspiration. Christopher North described it as a vast achievement.

In 1868, forty years after Pollok died, the seventy-eighth thousand copies of the book appeared in Edinburgh. One secret of its power is its strong piety, but there are passages where noble thought is wedded to worthy verse. Of a more recent date is *Ezekiel*, by B. M., a work greatly valued by many. The poems of George Macdonald and Dr Walter C. Smith should be named.

It remains that something be said of Scotland's contribution to the Hymn Book of the Christian Church. This is probably more considerable than is supposed. Under the heading Scottish Hymn Writers, Julian's *Dictionary* speaks of Scotland having produced a long series of minor poets. ("Notices will be found in this Dictionary under their respective names, of a very large number of these authors," p. 1032.)

The list appended includes about seventy

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names, but it is not, of course, exhaustive. To which must be added the greater names of Scottish Hymnody. Leaving aside the Doxologies, etc., out of the 625 hymns in the *Church Hymnary*, more than a tenth are from Scottish writers. Of most of these hymns, it may be said, that they are wonderfully free from mawkish sentiment, and that they cover most sides of Christian life. No hymn is better known in Scotland, and far beyond it, than Mary Duncan's beautiful lines :

“ Jesus, tender Shepherd, hear me.”

For three-quarters of a century, these words have hushed to sleep the childhood of the nation, doing for it, devotionally, what the noble answer to the first question of the Catechism has done for its awakening life.

Andrew Young's *There is a happy land*, J. D. Burns's *Hushed was the evening hymn*, W. Dickson's *Childhood's years are passing o'er us*, J. C. Simpson's *Star of peace to wanderers weary*, are all Scottish hymns that have beset our young with thoughts of God and life. We owe to Ralph Wardlaw (1779-1853), one of our best missionary hymns, *O Lord our God, arise!*; to Macduff, *Christ is coming! let creation*; to J. G. Small, *I've found a Friend*; *O such a Friend!*; to W. Bruce, *Holy Father, Thou hast given*; to Sir Walter Scott, *When*

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Israel of the Lord beloved; to Mrs Cusin, *The sands of time are sinking*; to George Matheson, *O Love that wilt not let me go*.

Amongst hymns that call for special mention here is Robert Murray M'Cheyne's *When this passing world is done*. This is the best known of M'Cheyne's hymns, and parts of it have found a place in many of the hymn books of the church. At one time especially, it was influential in large circles of the English Church, and did much to fan the flame of devotion in the ranks of the Evangelicals.

In his *Short History of the Evangelical Movement*, Mr G. W. E. Russell declares that the Evangelical idea of the relation between faith and works cannot be better expressed than by this verse from a favourite hymn (M'Cheyne's):

“ Chosen not for good in me,
Wakened up, from wrath to flee,
Hidden in the Saviour's side,
By the Spirit sanctified,
Teach me, Lord, on earth to show,
By my love, how much I owe.”

This hymn has quite recently been translated into Latin, by Dr T. R. Glover, the Public Orator at Cambridge :

QUANTUM DEBES DOMINO MEO ?

Quando cuncta consummata
Nox huic soli circumdata, etc.

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But there are two writers who take a first place amongst those who, by their hymns, have fed the devotional life of Christendom.

Of these the earlier is James Montgomery, born in 1771 at Irvine, where his father was a Moravian minister. Montgomery has told us how, next to Scripture, a hymn book first made him love religion itself, and no one has done more than he has, by his hymns, to repeat in other minds the same impression, and to inform devotional sentiment. Nothing, in this connection, could be finer than his poem on prayer :

“Prayer is the soul’s sincere desire.”

Instinctively we link Montgomery and Prayer, and to “the household hymn of child and sire,” Scottish piety owes much of its quiet, meditative understanding of this great Christian office.

“Prayer is the Christian’s vital breath,
The Christian’s native air,
His watchword at the gates of death;
He enters heaven with prayer.”

It is natural to find from the pen of a Moravian writer missionary hymns, and, without question, Montgomery has done much both to enrich piety, and to advance the truth by his hymns of this kind. Many an audience has been thrilled by

“Hark! the song of jubilee,
Loud as mighty thunder’s roar.”

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and by such stately pieces as

“Hail to the Lord’s anointed,”

and

“Lift up your heads, ye gates of brass.”

Besides genius and an instinct for music, he had an outlook that ranged far, and a devotional sense that touched with tenderness and insight every realm of thought and feeling. His communion hymn

“According to Thy gracious word,”

and

“Go to dark Gethsemane,”

are good examples; and in what is perhaps his best known hymn,

“For ever with the Lord,”

there is a wonderful combination of lyric feeling, noble inspiration and devotional intensity.

The *Church Hymnary* has included eighteen hymns by Montgomery.

The other writer of whom special note must be made, is Dr Horatius Bonar. Born in 1808, he died, after a fruitful ministry at Kelso and Edinburgh, in 1889. Dr Brownlie speaks of him justly as the principal hymn-writer of Scotland, and amongst the qualities which have made his hymns a cherished manual of devotion, and a treasury of song, names their poetic worth, their manliness, their hopefulness, their sympathetic

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nature, and perhaps above all that they are so clearly written "by one who has lost himself in the love of his Father."

Edmund Gosse had a great dislike to Horatius Bonar's hymns. Bishop Fraser of Manchester, on the other hand, thought *I heard the voice of Jesus say*, the greatest English hymn. It is safe to say that not even the hymns of Watts and Wesley are more widely used in the church life of to-day than are some of the hymns of Scotland's chief singer. No fewer than forty-one of his hymns are set to music for the Roman Catholic Church, including such favourites as

I was a wandering sheep.

I heard the voice of Jesus say.

Thy way, not mine, O Lord.

Dr Bonar's hymns are singularly free from false notes. By their strong affirmation of the Christian facts and of the teachings of Grace, they are especially helpful to those who are seeking to be built up in their most holy faith.

As in the case of Montgomery, the *Church Hymnary* has incorporated eighteen of Dr Bonar's hymns. The list will show his range and power :

Glory be to God the Father.

The Church has waited long.

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Light of the world ! for ever, ever shining.

I heard the voice of Jesus say.

Not what these hands have done.

No ! not despairingly.

I lay my sins on Jesus.

O love that casts out fear.

Calm me, my God, and keep me calm.

Belovèd, let us love : love is of God.

Go, labour on : spend and be spent.

Thy way, not mine, O Lord.

A few more years shall roll.

When the weary, seeking rest.

Father, our children keep.

Here, O my Lord, I see Thee face to face.

For the bread and for the wine.

Great Ruler of the land and sea.

VIII

THE GOLDEN BOOK OF LOVE

So we may describe the *Letters* of Samuel Rutherford. This famous Scot was born at a little village in Roxburghshire, about the year 1600, and he died at St Andrews in 1661. His life had many sides, and he worked in many spheres. But his name is linked with special tenderness with Anwoth by the Solway. Preacher, pastor, professor, champion of liberty and a prisoner of Christ, friend of high and low in the land, Rutherford lives in Scottish history as one of its mighties. His fame brought an invitation to Utrecht,¹ and attracted men like Archbishop Ussher to his home. An English merchant has recorded the impression which Rutherford made upon him: "I came," he says, "to Irvine, and heard a well-favoured, proper old man (David Dickson), with a long beard, and that man showed me all my heart. Then I went to St Andrews, where I heard a sweet majestic-looking man (R. Blair), and he showed

¹ Eighty years ago the works of Rutherford and Chalmers were well known in Holland.

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me the majesty of God. After him I heard a little fair man (Rutherford), and he showed me the loveliness of Christ."

It is said that he so preached his Master as to compel the Duke of Argyll to cry out "Oh, man, keep on in that strain."

No one who has read the writings of Rutherford, can reasonably dispute the felicity of the description, or cavil at the enthusiasm with which his comrades regarded him—"that Flower of the Church, famous, famous Mr Samuel Rutherford."

However approached, Rutherford is felt to be a remarkable man. There were, indeed, two men in him—the one the keen, agile insistent dialectician; the other the tender, passionate saint; the Scottish Seraph, the Saint of the Covenant, Dean Stanley calls him. Mr Taylor Innes describes him as being impatient of earth, intolerant of sin, rapt into the continual contemplation of one unseen Face, finding his history in its changing aspect, and his happiness in its returning smile.

Be our estimate of him what it may, he stands in Scottish history as a wonder. Between 1630-40, in noisy days, but in quiet spots, like Anwoth and Newbattle, two men with mystic longings, Rutherford and Leighton, were living the life, thinking the thought, and using the language of devotion; reminding us, as do the names of Augustine, Bernard, Owen, Edwards, and scores of others in

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every century, of the intimate bond between sacred learning and holiness. To forge this bond has been a Scottish ideal, and, in measure, we believe, a Scottish achievement.

Rutherford's *Letters* were first printed in Holland in 1664. Since then, the collection has, again and again, been reprinted, sometimes in a larger, sometimes in a less extended form.

Dr Andrew Bonar reckons his edition of 1891 to be the thirtieth. But this gives little idea of the number of copies circulated. Besides, it has been issued in America, and it has been translated at least into Dutch by Mr Koelman, and into German.

In Bonar's admirable edition, three hundred and sixty-five letters are given. They are addressed to some scores of people, high and low, and deal with a wide variety of topics—yet chiefly with one topic—Christ and His love.

As is, perhaps, natural, the most diverse opinions have been entertained as to the merits of Rutherford and his *Letters*. "Fit only for old wives" is one judgment. "Hold off the Bible," said Richard Baxter, "such a book the world never saw."

Mr J. Hepburn Millar decries the luscious and heady liquor purveyed by Rutherford and his astonishing jargon, and rejoices in the antidote to the loaded and poisonous stuff furnished by Henry Scougal who, he thinks, was annoyed at Rutherford.

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But Rutherford's *Letters* have a unique place in the devotional literature of Scotland, it may be said, of the world. It is interesting to find in one of Lord Morley's sentences, those three names occurring together, Pascal, Baxter, Rutherford.

Here and there in them there may be expressions that grate or offend. But let it be remembered that that may be called a fault of the time. Robert Baillie, for example, a very different man, introduces into his letters what would certainly be left out to-day. Moreover the letters of Rutherford are a posthumous production. On the other hand, there are extraordinary felicities of expression and style, while there is a glow in the thought that is irresistible. Some men have the power of kindling, others have none of it. Rutherford belongs to the kindlers, who scatter, as they pass, the sacred fire of their passion. To their own good, James Welwood, James Guthrie the martyr, and William Guthrie knew it well.

One reason urged for the prevalence of the worship of the Virgin is, that it puts before men the more affectionate side of truth, and regret has been expressed that, in Protestantism, there is not a larger appeal to the affections. We worship Christ, a friend once put it to Robertson of Brighton, but none of us love Him. Whatever be his merit or demerit, this is the secret of Rutherford's power—He loves Christ. His

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letters quiver with the feeling : This is my beloved and my friend.

The charge has sometimes been thrown out by High Churchmen, that, after the Reformation, the personal Christ almost disappears (curiously Maurice charges Puseyism with substituting dogma for God), and that we find in His stead a number of doctrines, theses, and speculations—a dead system for a living King.

In the *Imitation*, it is said that Christ is present throughout, conversing, teaching, warning, comforting, while in the *Pilgrim's Progress*, Christ is absent, save for a casual glimpse or so, from the beginning to the end of Christian's pilgrimage . . . and that, "because the doctrine of *personal union* with Christ is no part of Protestant theology, whence its nearly unanimous rejection of the full mystery of the Real Presence."

It is, perhaps, futile to refer to this in presence of a writer like Rutherford. Leighton has nothing if he has not the savour of Christ, and the tenderness and detachment of a pilgrim sojourning with Christ. Rutherford has the passion of a Lover.

"O Christ ! He is the Fountain,
The deep, sweet well of love."

That is Rutherford. The criticism should be rather, that he is too insistent, and familiar with Christ. Indeed, it is the sense of the presence of

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Christ that has made the Crown Rights of the Redeemer such a reality, that men would gladly die that the Christ Saviour and Friend should have His own. "O blessed Second who suffereth with you! and glad may your soul be even to walk in the fiery furnace with one like unto the Son of Man, Who is also the Son of God. Courage! up your heart! When ye do tire, He will bear both you and your burden." No other letters of the kind, or of the same age, have been, or are still, the same force in the evangelical church life of Britain and America. It may be said, without fear of challenge, that they have printed words and thoughts on the English-speaking mind.

Much of the fruitful preaching of the Scottish pulpit is in the line of descent from Rutherford, Halyburton, and Erskine, and, as Dr John Ker puts it, has their characteristic of the fancy set on fire by the heart, and sparkling and burning with a gleam and glow of originality.

"Rutherford's *Letters*," Cecil writes, "is one of my classics. Were truth the beam, I have no doubt that if Homer, and Virgil, and Horace, and all that the world has agreed to idolise, were weighed against that book, they would be lighter than vanity. He is a real original. There are in his *Letters* some inexpressibly forcible and arresting remonstrances with unconverted men."

It would be impossible, except by reproducing

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the *Letters* themselves, to give any adequate idea of their richness and wisdom. The troubled will find in them a well of consolation. Hearts that are longing for Christ will feel stirred and inflamed with a great glow. The whole circle of Christian life, its difficulties, its duties, its hopes, the heights and depths of faith and experience, everything that belongs to the Gospel and to its challenge, to holiness and its fruition, to the rightful recognition of God and to the understanding of the unsearchable riches of Christ, are spoken of with insight and passion and with a force that is compelling.

He hath broken in upon a poor prisoner's soul like the swelling of Jordan. I am bank and brim full : a great high spring-tide of the consolations of Christ hath overwhelmed me.

I disclaim all. The port I would be in at is redemption and forgiveness of sin through His blood.

Make meikle of assurance, for it keepeth your anchor fixed.

Christ is so good, I will have no other tutor, suppose I could have wale and choice of ten thousand beside.

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The saints seem to have the worst of it (for apprehension can make a lie of Christ and His love); but it is not so. Providence is not rolled upon unequal and crooked wheels; all things work together for the good of those who love God, and are called according to his purpose. Ere it be long, we shall see the white side of God's providence.

I would not exchange my prison and sad nights with the court, honour, and ease of my adversaries. My Lord is pleased to make many unknown faces to laugh upon me, and to provide a lodging for me; and He Himself visiteth my soul with feasts of spiritual comforts. Oh, how sweet a Master is Christ! Blessed are they who lay down all for Him.

The following is from a letter to Mrs Taylor, one of his parishioners, on the death of her son: "I believe that Christ hath taught you (for I give credit to such a witness of you as your son Mr Hugh) not to sorrow because he died. All the knot must be, 'He died too soon, he died too young, he died in the morning of his life.' This is all; but sovereignty must silence your thoughts.

"I was in your Condition. I had but two children, and both are dead since I came hither. The supreme and absolute Father of all things

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giveth not an account of any of His matters. The good husbandman may pluck his roses, and gather in his lilies at midsummer, and for aught I dare say, in the beginning of the first summer month ; and He may transplamt young trees out of the lower ground to the higher, where they may have more of the sun, and a more free air, at any season of the year. What is that to you or to me ? The goods are His own. The Creator of time and winds did a merciful injury (if I dare borrow the word) to nature, in landing the passenger so early. They love the sea too well, who complain of a fair wind, and a desirable tide, and a speedy coming ashore in that land where all the inhabitants have everlasting joy upon their heads.”

And here is a letter to John Ewart, Bailie of Kirkcudbright.

“ My very worthy and dear friend,—I cannot but thank you for the expressions of your love. Your love and respect to me is a great comfort to me. I bless His high and glorious name, that the terrors of great men have not affrighted me from openly avouching the Son of God. Nay, His cross is the sweetest burden that ever I bare ; it is such a burden as wings are to a bird, or sails are to a ship, to carry me forward to my harbour. I have not much cause to fall in love with the world ; but rather to wish that He Who sitteth upon the

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floods would bring my broken ship to land, and keep my conscience safe in these dangerous times; for wrath from the Lord is coming on this sinful land.

“It were good that we prisoners of hope know of our stronghold to run to, before the storm comes on; therefore, Sir, I beseech you by the mercies of God, and comforts of His Spirit, by the blood of your Saviour, and by your comppearance before the sin-revenging Judge of the world, keep your garments clean, and stand for the truth of Christ which ye profess. . . . The greatest part of the world think heaven at the next door, and that Christianity is an easy task; but they will be beguiled. Worthy Sir, I beseech you, make sure work of salvation.”

PART II

PRAYERS "UPON" THE PSALMS

THE 1595 edition of the *Scottish Psalter* has two special features—its Conclusions and its Prayers. We read thus in it :

“ The Psalms of David in Metre—According as they are sung in the Kirk of Scotland. Together with the Conclusion or *Gloria Patri*, efter the Psalme ; and alsua an Prayer efter eurie Psalme agreeing with the mening thair of. James v. 13—If anie be afflicted let him pray ; and if anie would be merie let him sing Psalmes. Printed at Edinburgh be Henri Charteris 1595. Cum Privilegio Regali.”

There are thirty-two of these Conclusions to suit the variety of the metre. A prayer was added sometimes to the *Gloria Patri*.

Thus for the first Psalm or for any psalm in common metre :

“ O Lord that art the readie help
Of them that traistis in thee,
Saif and defend thy chosen flock
That now distressed be.

Prayers "upon" the Psalms

"Gloir to the Father, and the Sone,
And to the hailie Gaist
As it was in the beginning
Is now, and ay shall last."

The Prayers, one hundred and fifty in number, are in the Scottish dialect. Historically they are interesting; devotionally they are of value, even if their spirit is not always perfect. The heading is given throughout in the same form, and each prayer closes as has been mentioned with "So be it."

A Prayer upon the first Psalm.

Ps. 1.

O Mercifull and heauenly Father, that hes creatit vs vnto blissitnes and soueraigne felicitie, and hes giuen vnto vs thy halie Law to be the only reule and squair, quhairby wee suld liue weill and godlie, make vs be thy gude grace to renunce our awin carnall and fleschlie desires, and all euill cumpany, escheuand the way of sinners, that wee may bring furth sic fruites of the spirit, that beand always vnder thy halie protection, wee may haue perfite assurance and confidence, that quhen thy Sone Iesus Christ shall appeir to deuyde the gaitis from the sheip, wee may be accoüted amangis the number of them that are redemit be his blude. So be it.

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Ps. 2.

Almighty God and heuenlie Father, that hes given vnto vs thy dear Sone to be our Lord and King: Grant wee beseik thee, that thou would destroy and dissipate by thy meruelous wisdom al enterpryses deuysed and addressed against him throughout the haille warld: and make vs so to profite and grow in his haly Law and doctrine, that in all fear and reuerence we may serue thee: that in the end we may attain to that endless ioy, quhilk we hope for to receaue through the samin Iesus Christ thy Sonne.

Ps. 3.

O Eternall God, quha for to proue and try the faith and pacience of thy chosen, chastises them with great and mony tribulations, in such sorte, that wee are vnable to consist or stand vp against so many assalts and enemies as lift them selfis against vs. Grant we beseik thee, that we may be sa sure and saif vnder thy protection, that the world may see that thou art our defence and buckler. By verteu quhair of wee beeing victorious, we may utterly despyse and contemne all powers and puissances, that lifts the self against thee and thy Sonne Iesus Christ.

Ps. 4.

Mercifull Lord, fountain of all righteousnes,

Prayers "upon" the Psalms

that knowes the dangerous assaults quhairwith we are assaulted on all parts, refuse not our petitions : but let vs haue the sure experiēce of thy fauor and goodness, to the intent, that quhat affliction soeuer fall vpon vs, we may leif in peice and quietnes of the spirit, abydand the eternall rest, quhilk thou hes promisit to thy children, through thy deir Sonne Christ Iesus our Lord.

Ps. 5.

O Good God our King and Creator, seing we haue our haille traist in thee, do worship the in spirite and veritie ; despyse not (we pray thee) the siches and Prayers of thy puir seruands, oppresit and afflictit be thy enemies ; and keip vs continually vnder thy protection, vntill we be glorifeit with our heid and Sauour Iesus Christ thy Sone.

Ps. 6.

Gvde Lord, quha art ane iust Iudge, and that chastises thy children fatherlie, to driue them to vnfenzeit repentance ; grant vnto vs of thy infinite gudenes, that the afflictionis quhilk we iustlie suffer for our offences, may serue vs vnto the amendement of our lyues : and that in the mids of them wee may haue ane perfite feeling of thy fatherlie mercie : to the intent that our enemies being confoundit, we may praise thee with thankis-

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giuing all the dayis of our life through Iesus Christ thy Sonne.

Ps. 7.

O Good God, the only sercher of mennis hartis, yat preseruis vs that puts our confidence in the, from danger of our enemies : lift up thy mighty arme, and put back all these that persecute vs, and gadder togidder thy kirk dispersit be the tyrannie of godles tyrants : and keip vs continuallie vnder thy mightie defence, throug Iesus Christ our Lord.

Ps. 8.

Eternall God, that by thy mightie Providence governis all Creaturis : we humblie beseik thee, that it wald pleis the to visite vs be thy Son Iesus Christ, and restore vs to that honour, from quhilk wee were castin downe, be the sinne of our fore-fatheris : and that we may in remembrance of thy great benefites towardis vs, celebrate thy meruelous power, baith now and euer mair.

Ps. 9.

Almighty God, that neuer despyses thē that traists in thee, heir the complaint of vs thy pure seruands and suffer not the wicked to execute thair cruel interpryses against vs, bot take them

Prayers "upon" the Psalms

in thair owne snares, to the intent, that wee may magnifie thy haly name, through Iesus Christ.

Ps. 10.

Lord God, that can put in order things confused and out of order : aryse and stretch out thy arme to cast down the proudnes of sik as lift vp them selfis against thee, and persecutes thy littill flock : to the intēt that all resistance tred down, thou may be acknowleged the Saviour and protectour of all these that traist in thee, through Iesus Christ our Lord.

Ps. 11.

O Lord, that art the strength and stay of vs thy pure flock how euer the wicked warld gais about to trappe vs : and that thair is na mein for vs to escaip, bot be thy onlie grace : Graunt that we may continew in thy feir and treuth, that wee bee not wrappit in that vengeance and punishment, quhilk thou will pour furth vpon the wickit, quhen thou will send that gret Iudge Christ Iesus thy Sonne, to Iudge the whol worlde.

Ps. 12.

Mercifull Father, that doest abhorre all hypocrisie and leis : lift vp thy self and shaw furth thy strēgth for the delyuerance of thy pure seruants, oppressit by ye calumnies of flatterers : and

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strengthen vs from day to day in the sure hope of thy promises, vntill we attaine to the full fruition of the samin, by the moyen of Christ thy Sonne.

Ps. 13.

O Eternall GOD, and most mercifull Father : that quickinnis thingis that be deid, of thy infinite gudeness giue vnto vs quyettesse of heart : to the intent that we nocht being ouerthrowin with the heauie burdens of afflictionis that lye vpon vs, may in our consciences reioyce alwayes in thy saluatioun : And grant (we beseik the) that we may continuallie addict our selfis to magnifie and praise thy maiste halie name, through Iesus Christ, thy deir Sonne, our Redeemer.

Ps. 14.

O God onely iust, and righteous, we beseik thee, that it will pleis the to draw vs out of this feirfull corruption, quhairwith the haill race of mankind is infected, and delyuer vs from the thraldome of sinne that we walkand in all simplicitie and godliness, may in end enjoy the frute of that happy deliuerance, quhilk thou hes geuin vs be the oblatioun of the sacrifice of thy Sonne Christ Iesus.

Ps. 15.

Heauenlie Father, that hes adopted vs to bee

Prayers "upon" the Psalms

thy Children, grant that we passand throw this corruptit warld in sik integritie and cleannesse, that nane haue any iust occasioun to plaint of vs, wee may in the end bee participant of that coelestiall heritage, that is preparit for vs in the heauens, through Iesus Christ, our onlie Sauour.

Ps. 16.

O Lord, that art our good God and Law-giuer, sen it hath pleased thee to call vs to the company of these quhome thou hes ordanit to saluatioun: gif vs hartis that we may earnestlie detest the societie of infidels and Idolaters: and that we may employ our selfis to the magnifying of thy halie name: that we liuand vnder thy defence, may be ay mair and mair assurit of ane happie lyfe, quhilk thou will giue to al thine, through Iesus Christ thy Sonne.

Ps. 17.

O Gude Lord, the only searcher of mennis hartis, how saeuer we are compassit about on all sydes with infinite dangers: zit we beseik thee to schaw furth to vs thy fauour and thy good will, without the quhilk we suld immediatlie perishe. Suffer nocht, O Lorde, that our hartis be bent on things eirthlie: bot that we may follow thy Com-mandements, and euer aspyre to that heauenlie

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blisse quhilk Iesus Christ thy Sonne hes conquest
to vs be his awin blude.

Ps. 18.

O Lord, the buckler and defence of all thē that
luifis thee: heir thy pure seruandis that callis
vpon thee in treuth and veritie, and deluyer them
of thair enemies. And for sa mekill as thair is
nathing better thē to acknowledge and follow thy
halie will: chase from vs all darknesse of errour
and ignorance: and let thy licht sa shyne ouer
vs thy pure Kirk, that beeing strenthenit by thy
strenth, we may employ our selfis haillie to set
furth thy prayses, through Iesus Christ thy deir
Sonne.

Ps. 19.

O God Creator of all things, grant that We may
acknowledge and magnifie thy great strength and
pouer that declaris the self in the conseruing and
gyding of this warld: Suffer nocht that we wander
any quhit from thy halie Law, quhilk is pure and
perfect: bot takand delyte thairin, we may haillie
be sa gouernit be it, that in the end we may be
participant of the heauenlie saluatioun, through
Iesus Christ.

Ps. 20.

O Euerlasting God, which art rewler and gyder

Prayers "upon" the Psalms

of all things, that hes commandit vs to obey our superiours and magistrats : it will pleis thee, for thy mercies sake, to extend thy mercie and blessing vpon our King and Prince, and al our superiours, that they liuand in thy feir and protection, may ouerthrow thair enemies : and we liuand in quyetnes vnder them may praise thee all our lyfe, through Iesus Christ our Lord.

Ps. 21.

Eternall God, the only author of all good things, sen it hes plesit the to receaue vs in the communion of thy weilbelouit Sonne our Lord Iesus Christ : suffer vs nocht in ony wise to bee overcome of our enemies. Bot grant that his kingdome beand established in the midst of vs, we may triumphantlie sing and magnifie his praises, for now and euer mair.

Ps. 22.

Albeit, (O God of al consolation and comfort) thou suffer vs for a littil seasoun to bee afflictit diuerse wayes : and makis vs (as it wer) to be the outcastis of the warld : zit for sa mekill as we haif our onelie traist in thy gudenes, we beseik thee to assist vs, and delyuer vs of all thir troubillis that distressis vs, that in the midst of thy halie Congregatioun, wee may rander thee hartie praises and thanks, through Iesus Christ thy onelie Sonne.

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Ps. 23.

Eternall and everlasting Father, fountaine of all felicitie: we rander thee prayes and thanks for that thou hes declarit unto vs from our Pastour and defender quha sall delyuer vs from the power of our adversaries. Grant vnto vs, that we castand away all feir and terrour of deith, may embrace and confesse thy trueth, qvhilk it hes plesit the to reueill to vs by thy son our Lord and soueraigne Maister, Christ Iesus.

Ps. 24.

O God, Lord and REULER of the haill warld, it wil pleis the of thy gude grace, to dwell amangis vs, and make vs participant of all thy coelestiall blessingis that we being strenthenit be thy power, may obtaine victorie ouer all our enemies, in the name of thy Sonn Iesus Christ.

Ps. 25.

Good and gracious God, that desyres nathing bot the helth and saluatioun of them that traistis in thee: Extend thy gudenesse and infinite mercies vpō vs thy pure seruandis, and put away all our iniquities yat we beand gouernit be thy halie Spreit, may walk vprightlie in thy halie Commandements, without anie wauering: that in the end, wee may enioy the blisse obtenit to vs, by thy Sonne, Christ Iesus.

Prayers "upon" the Psalms

Ps. 26.

O Lord, our richteous Iudge, sen it hes plesit thee to chuse vs for thy awin people, and to separate vs from the companie of the vngodlie : delyuer vs frō their calumnies and oppressions : and grant that wee continuallie abydand in thy Kirk, and liuand in all puritie and vprightnesse, may euer magnifie thy halie name, in thy halie congregations, through Iesus Christ thy Sonne, our Sauour.

Ps. 27.

Father of licht, and fountain of all goodnes, be helpfull vnto vs in tyme of our affliction : and quhen we are in greatest danger, withdraw not thy selfe back from vs : zea, quhat sumeuir thing fall vnto vs, strenthen our hartis, that we may haue ane continuall esperance of all the good things, that thou hes promiseist to vs, through Iesus Christ our Lord.

Ps. 28.

O God full of all consolation, that luifis equitie, and detestis all hypocrisie and iniquitie : destroy the enterpryses of all them that seikis our destruction. Be thou the strenth and buckler of all them that traist in the, that in all spirituall ioy, we may sing praises to the furth-setting of thy glorie, through Christ our Lord.

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Ps. 29.

Michtie Lord, to whome all glorie and honour
dois iustlie appertaine, sen it hes plesit the to
cause vs vnderstand thy will be thy halie word;
Grant lykewyse, that we may receaue the same
with all reuerence, and that we may haue ane
feeling of the force and strenth thair of, that
thairby we may be reformat in all halines of lyfe,
that in the end we may enioy the heritage prom-
isit to all them, that are adopted in thy veilbelouit
Sonne Christ Iesus.

Ps. 30.

O God, Delyuerer of all them that callis vpon
thee, in thair aduersitie, delyuer vs from the
malice of our enemies: and suffer nocht that in
tyme of prosperity we abuse thy benefits, but that
we may giue our selues to the magnifying
and praising of thy haly name through Iesus Christ.

Ps. 31.

Eternall God, that knawis our waiknesse and
infirmities, schow thy self our protectour and
defender, and destroy the Counsels of all them
that devyses ony mischief aganis vs thy pure
seruands: and gif vnto vs thay gude giftis,
quhilk thou hes promisit to reserue to all them
that feiris and worships the, through Iesus Christ
thy Sonne.

Prayers "upon" the Psalms

Ps. 32.

Mercifull Father, that desiris not the deith, bot rather the lyfe and amendement of the sinner: Extend thy grace, mercie and goodnesse vpon vs, and burie all our iniquities: that being gardit with thy gudnes, we may reioyce in thee: liuand in all vprichtnes, as we are instructit be thy Sonne, Iesus Christ.

Ps. 33.

O Eternall God, grant vnto vs, that thy haly name may alwayes be magnified amangis the middis of vs: and that thy mightie and halie word may sa be imprented in our hartis, that we enterpryse nathing against thy godlie will: to the intent that we continuallie depend on thy gude Prouidence: and be replenishit with that ioy, that sall vphold our hope of al thay gud thingis, that thou hes promiseist to vs through Iesus Christ.

Ps. 34.

Celestiall Father, that makis all creatures, zea, the verie Angels themselues, for the wealth of thine, let vs haue a feeling of thy mercie and goodnes, that we giuand our selfis to all gude warkis, may leif peiceably with our brethren: that in the end we may be found halie and irre-prouabill before the great iudge Iesus Christ our Sauour.

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Ps. 35.

Lord God, that knowis the power of them that liftis themseluis aganis vs, defend and assist our cause, to the intent, that the proud meshantes blaspheme not thy maist halie Name: as thocht thou wer nocht michtie aneuch, to delyuer vs from their violēce. And grant that we abydand with the in all treuth and faithfulnessse, may rander to the perpetuall praises through Iesus Christ our Sauour.

Ps. 36.

O Richteous Father, quhome the warld knowis not, imprent thy feir in our heartis: that we may chase away all wickitnesse and iniquitie from vs. Prepare our hartis to all gude warkis, that we dependand on thy Prouidence, and liuand vnder the shaddou of thy wings, may be replenishit with the aboundance of thy blessings: promisit and preparit for all them quhom thou hes geuin to Iesus Christ thy Sonne.

Ps. 37.

O God, the authour and fountaine of all goodnesse, that gouernis the haill warlde be thy meruelous Wisedome: suffer nocht, that we bee ony wise mouit with the prosperous successe of the vngodlie: bot that we may the rather giue our selfis haillie to the seruice and continuall

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meditatioun of thy halie Law: that in the end, we may effectuallie finde thee to be our Sauour and Redeemer, quhen thou shall cum to iudge the hail world, through thy veilbelouit Sone Christ Iesus.

Ps. 38.

O Lord, that art ane iust Iudge, in respect of the iust occasioun of thy anger consauit against vs be resoun of our greuous sinnis daily committit aganis thy halie Maiestie. Zit wee beseik the, that thou will turne away thy furie and thy anger from vs, lest thairby we be consumit and brocht to nocht. Deliuer vs of all our enemies, and show thy self to haif care of our health and saluatioun, through Iesus Christ thy Sonne, our Lord.

Ps. 39.

Almightie God, of quhome proceidis all our sufficiencie, assist vs be thy halie Spreit, that wee nouter think nor doe onie thing, that is against thy halie will. Heare our prayers, defeate our enemies, and comfort vs be the selfe same Sprit, that we may continuallie feill thy fatherlie fauour and goodwill, that thou schawis to thy awin Children, through Iesus Christ thy Sonne.

Ps. 40.

O Lord, that be thy Prouidence gydis and

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gouernis all things, and that hes send to vs thy weilbelouit Sonne, for to delyuer vs from sinne and deith, be the oblatioun of his bodie on the Croce. Graunt that wee continuallie may acknowledge this thy great and inestimabill benefite, and that we euer haif our heartis and mouthes open to pronounce thy praises amang all men, be thy self same Sonne, Iesus Christ our Sauour.

Ps. 41.

O God of al consolation, grant of thy infinite gudenes that thir fatherlie chastisments quhilk thou layis vpon vs, may be sa profitabil vnto vs, that our enemies thairby haif na occasioun of triumphing ouer vs: bot that they may bee eschamit and confoundit, and wee may be enflammit be thy halie Spreit to sing praises vnto the perpetuallie through Iesus Christ thy Sonne, our Sauour.

Ps. 42.

Celestiall Father, that at all tymes exercyses thy pure flock with diuerse afflictionis: Assist vs, and delyuer vs from the troubillis that are fallin on vs that the wickit and proud contemners haif na caus to think, that in vaine wee depend vpon thee: bot that they may be compellit to vnderstand, that thou art the strenth and fortresse of all them, that luiffis and honors thee, in thy Sonne Iesus Christ.

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Ps. 43.

Eternall God, that hes creatit vs to glorifie thy halie Name, turne away thy anger fra vs, and take our caus in thy awin hand against them that oppressis vs. Schaw vs thy fauour, and fulfill thy promises, that we may rander and giue vnto thee, in thy halie congregatioun, all honour and glorie, through thy deir Sonne, Iesus Christ.

Ps. 44.

Father of all mercies, that hes enterit in couenaunt with our forefatheris, the quhilk thou hes ratified be thy Sonne Iesus Christ, deliuer vs from these tyrants that cruellie perseuis vs: to the intent that they may vnderstand that thou neuer leauis destitut them that traistis in thy gudenes, and that randers vnto the continuallie dew honour and reuerence, through Iesus Christ, thy Sonne.

Ps. 45.

Gvde Lord, and God Almightye, that for the fulfilling of thy halie promises, hes sent vnto vs thy deir sonne, our King and Redeemer: Grant that we sa order our selfis, vnder the obedience of thy haly word that we may renunce our selfis, and all our carnal affections: and that we may be ane occasioun to al pepil to celebrate thy halie Name, throughout the hail erth, and that, through the self same Iesus Christ, our onely Saviour.

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Ps. 46.

O Lord, the onelie refuge and strength of all them that puts thair trust in thee: We beseik thee of thy gudenes to fortifie vs, and to destroy the deuyses of the wicked, in sic sort, that we may liue in quyetnes of spreit, that we may serue and honor the al the dayis of our lyfe, through Iesus Christ thy Sonne.

Ps. 47.

O Lord God, King of kings, that haldis all natiounis vnder thy subiectioun, delyuer vs out of the danger of them that seikis our wrack and destruction: to the intent that all men may know the cair and luif that thou hes of thy heritage, that we may sing Psalmes to thee through Iesus Christ, our Lord.

Ps. 48.

O God, the onelie delyuerer of thy Kirk, that schawis furth continuallie sa mony evident signs of thy fauour that thou beiris vnto vs, in casting doun our adversaries, and bringing to nocht all their forces. Continew thy gudewill towardis vs: to the intent, that we being in saifgaird vnder thy halie protection, may euer haif occasioun, to rander thanks, honour, and louing vnto the, through Iesus Christ thy Sonne.

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Ps. 49.

Heauenlie Father, conseruer of all mankind, suffer vs neuer to be sa intangled with eirthlie and corruptibill thingis, quhairin the children of this warld, puts thair haill traist and assurance, bot that we acknowledge at al tymes our awin waiknes and miseris, lest throw our vnthankfulnes, we be iustly spoiled of the frute of that esperance, quhilk thy children hes in thee onlie, through Iesus Christ.

Ps. 50.

O Lord, the iust Iudge of all the warlde, that hes giuen vs thy halie Lawe, to gouerne vs efter thy haly will: Grant vs of thy grace that we renounceand all impietie and hypocrisie, may serue thee in spreit and veritie, may call vpon thee in all our necessities, and magnifie thy halie Name, vntil thy Salvation appeir quhilk thou hes promisit vnto vs, be thy deir Sone Iesus Christ.

Ps. 51.

Father of all mercies, that delytis nocht in the deith of ane sinner: Extend thy compassioun vpon vs, and wesch vs from all our sinnes, that we haif committed aganis thy halie Maiestie, sen the tyme we first enterit in this warld. Creat in vs ane clene hart, and strenthen vs continuallie with the power of thy haly Spreit, that we beand

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haillie consecrate to thy seruice may set furth thy praises, through Iesus Christ, our Sauour.

Ps. 52.

O God maist halie, grant vs of thy gudenesse, that beand armit with thy grace, we may diuert and turne fra men repleit with malice, and deceat. Destroy then vtterlie, that they may be rutit out and disseuerit from amang the living: that quhen the iust shall se thir things cum to pas, they may feir and reioice in thee, as it becummis thy children, and may rander and giue vnto thee perpetuall praises and thankes, through Iesus Christ, thy Sonne.

Ps. 53.

O Lord God, the fountaine of all Iustice, that abhorris all impietie and wickitnes, mortifie be the power of thy halie Spreit, all corruptions that naturallie dwellis in vs: and delyuer vs from all errorrs and iniquities: to the intent, that we be not wrappit vnder the destruction and iust punishment of the mockers of thy halie word, and despysers of the gude gifts, that thou hast geuin to vs in thy Sonne Iesus Christ, our only Sauour and Redeemer.

Ps. 54.

Almightie God, and heauenly Father, that

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neuer leauis destitute them that puts thair trust and confidence in thee, take our caus sa in thy awin hand, against all our enemies, quhilks are sa terribill and sa feirfull, that they may vnderstand that it is aganis the that they enterpryse: Declair alsua thy mercies towardis them that helpis vs, to the intent, that we continuallie haif occasion to offer vp to thee, sacrifice of thanksgiving, through Iesus Christ our Lord and Sauour.

Ps. 55.

O Righteous Father in all thy iudgementis, that for the tryall of our pacience, suffers vs to bee afflictit baith within and without: Delyuer vs from all our enemies. Discover the craft and hypocrisie of all them that be thair fair and sweit wordis, ga about to suppres vs. Stop their fals tongues, schorten the course of their life, and make it knawin vnto them, that thou hes delyte in nane, bot in them that traistis in thee, through Iesus Christ, thy deir Sonne.

Ps. 56.

True and euerliuing God, the only help and support of all thy pure afflictit people, destroy the enterprysis of all our enemies, and let all vs that traistis in thy promises, feill thy fatherlie gudenes. Despyse not our prayers, but be helpfull to vs in the tyme of our troubillis, that we haifand

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assurance of thy fauour, neid not to regard the force of our enemies, that wee may rander vnto the continuall praises, for deliuering vs out of all dangers, through Iesus Christ, thy deir Sonne.

Ps. 57.

Gvde and gracious GOD, that hes willit vs to walk before thee in all sinceritie and cleinnesse of lyfe : Grant, that thir wickit, craftie, and malicious tyrannis, haif na power to ānoy vs, according to thair will : bot that they beand rutit out of the number of the liuand, wee may remaine as fruitfull treis in thy hous, through the good esperance we haif in thee, and in thy Sonne, Christ Iesus our Lord.

Ps. 58.

Mercifull Lord, the righteous iudge of the Warld, that knawis the malice and crueltie of the enemies of thy Kirk : repres thair blasphemies, cast down thair fierce lukis, and vtterlie confound them, that the godlie seand the feirfull vengeance, that thou takis vpon thy enemies, may be the mair and mair mouit to prais thy righteousness and goodnesse, and may praise thy halie Name, through Iesus Christ, our Sauour.

Ps. 59.

Eternall God, that delytis in innocencie and

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vprichtnes of them that seruis the in thair hail hart: cast doun our enemies, that mocks thy haly providence, and dois nathing bot deuyse our destruction. Destroy thair enterpryses and spulzie them of thair power, to the intent they may knaw, that thou beiris roule in thy Kirk, and shawis mercie to al them that puts thair traist in the, through Iesus Christ, thy Sonne.

Ps. 60.

O Lord God, that desires not the deith, bot rather the conuersioun of pure sinners: handill vs nocht according to the rigour of thy iustice, bot be thy mightie power, put aback al them that rysis aganis vs: that we puttand our hail traist in thee onelie, may obtain victorie, and thairby rander the hartie thankis, through thy deir Sonne, Iesus Christ, our Lord and Sauieur.

Ps. 61.

Almightie God, the help and defence of all them that feiris the, grant that we may saiflie liue vnder the saifgaird and protectioun of thy welbelouit Sonne Iesus Christ. Grant alsua, that his kingdom be thy great power, may prosper and be advanced daylie mair and mair. And that we beand settellit vpon thy promisis may rander vnto thee sacrifices of praise and thankesgiuing, baith now and euer mair.

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Ps. 62.

Eternall God, that art the onely gloir and esperance of thy children, assist vs euer in tyme of our troubillis, and delyuer vs from the troupes of all our enemies. Schaw vnto them that all is bot vanitie: and that it is na thing that they accompt for thair gret richesse and tresure: Seing thair is na helth but vnto them, that traistis in thy gudeness and mercie, quhilk thou hes declarit and made manifest to vs, in thy deir Sonne Iesus Christ.

Ps. 63.

O Loving God, that hes promisit to be amangis the middis of them, that callis vpon the in verity: grant vnto vs, that we may sa call vpon thee, in open assemblie, that beand vnder thy protectioun, we may fynde thy grace and fatherlie fauour mair and mair: sa that vnder the Kingdome of thy Sonne Christ Iesus, wee may obtene full victorie ouer all them that troubillis vs.

Ps. 64.

Eternall and euerliuing God, that confoundis the wyse of the warlde in thair awin wisdom: Withdraw vs out of the companies of the wickit, and out of the societies of the vngodlie: that studies continuaillie to calumniat thy pure seruants, and them that traistis in thee. Delyuer vs

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from the girnes they lay for vs : to the intent, we may haue cause daylie to glorifie thy gudeness, quhilk thou makis vs to feill through thy weil-belouit Sonne, Iesus Christ.

Ps. 65.

Favorabill and most mercifull Father, that hes elected and placed vs in thy Kirk : Grant that we may continuallie acknowledge this thy inestimabill benefite : that we euer dependand vpon thy power and gudeness, do not regard our aduersaries, bot may leif in quyetnes, always readie to sing thy praises, throug Iesus Christ, thy Sonne.

Ps. 66.

O Lord, to quhome all glorie and honour dois appertaine, make that thy meruelous warkis may bee knawin throughout the haill earth : and that the force of thy puissance may doun thring thy enemies and ours. Further grant to vs, that we may be sa settelit be the afflictions that thou sendis vnto vs, that we cease neuer to praise thy mercie and goodnes, quhilk is aboundantlie shawin furth to vs, in thy deir Sonne, Iesus Christ, our Redeemer.

Ps. 67.

Eternall God, the Father of all lights, without

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the knowledge of quhome, we are mair miserabill then the verray brute beistis : extend thy blessing ouer vs, and make that thy maist halie Name may be knawin throughout the haill earth, and may be worshipped of all pepill and nations : to the intent, that all men feiling thy mercifull benediction, may walk in thy feir, as we are teachit be Iesus Christ thy Sonne.

Ps. 68.

Maist puissant God of Hostes, that maintaynes and kepis all them that traistis in thee: Bend furth thy inuincibill force, to destroy our enemies : make febill the strenth of the proud : turne our trubillis in prosperitie, and grant that in the middis of our assemblies, the praise of thy halie Name may sa be celebrate, as shal be maist agreabill to thy Worde, pronouncit be thy Sonne Iesus Christ.

Ps. 69.

Eternall Father, and God of all consolatioun, that for the satisfioun of our sinnes, wald cast doun thy onelie Sonne to extreame dolours and anguishes, and hes ordayned thy Kirk to pas be the samin way of affliction : We beseik the maist effecteouslie, that forsamekill as we are destitute of all help of men, we may sa mekill the mair be assurit of thy mercie and gudenes, that we may

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praise the sam before all creatures, baith now and euer mair.

Ps. 70.

Celestiall and heauenly Father, the protectour and defender of all them that puts thair confidence in thee : haste thee to helpe vs, and destroy the counsels of all them that scornis vs, becaus we traist in thy gudenesse, Grant that all they that seikis thee in thair haille hart, and callis vpon thee in sprit and veritie, may haue continuallie new occasions to praise and magnifie thy haly name through Iesus Christ, our Sauour.

Ps. 71.

Celestiall and maist mightie God, that is our continuall helper, let not thy gudenes and clemency be farre from vs : Grant of thy soueraigne Iustice, that sic as seikis our destructioun may be confounded, and bee compelled to vnderstand, that thair is not ane God like vnto thee. Delyuer vs of all our troubillis, and comfort thy pure afflictit anes : that we may haif continuall mater to sing Psalmes to thee with thankis and praises agreabill thairto, throug Iesus Christ our Sauour.

Ps. 72.

Heauenlie Father, fountaine of all our felicitie,

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that knawis how vnto this present hour, wee haif bene oppressit vnder the tryannie of Sathan,emie to all Iustice and righteousnesse. We beseik thee of thy gret power, that thou woulde sua ordour and establish the Kingdome of thy Sonne Iesus Christ, that be the Scepter of his word, he may sua reigne over vs, that wee renounceand the warlde, and our selfis, may serue him in feir and humilitie for euer.

Ps. 73.

O Sweit and gracious Lord, grant vs of thy grace, that we neuir be sa enuyus of the prosperous estat of the vngodlie, that we declyne from the richt trade of the godlie: bot that we may be mair and mair assurit of thy gudenesse and Prouidence, in sic sort, that our hail But may be, to be perpetuallie conioynit with thee, through thy only Sonne Iesus Christ our Sauour.

Ps. 74.

Father of mercie, for sa mekill as thou hes iust occasioun to punish vs, in respect wee haue not made our profite of thir benefites, quhilk thou hes powred furth on vs euer vnto this present hour: Zit haif regaird to the glorie of thy haly Name, quhilk is blasphemit be proud contempners and despysers thereof. Withdraw not thy fauour from vs: but remember on the couenant made with our

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auld Fathers, and strenthen vs be thy adoptioun,
ratefyit in vs, through Iesus Christ thy Sonne.

Ps. 75.

O Lord, Reuler and gouernour of the hail
world Grant vnto vs that we praise thy halie
Name perpetuallie. Preserue thy pure Kirk from
destruction: Ripres the pryde and baldnei of
hir proud aduersaries: And cast thy anger vpon
the despysers of thy blissit Word: to the intent,
that quhen the vngodlie ar castin doun, and the
godlie exaltit, euerilk ane may rander vnto thee
dew honour, praise, and glorie, through Iesus
Christ, our Lord.

Ps. 76.

O Lord God, quha hes manifested thyself to
thy pepill of Israell, bot mekill mair oppinlie
vnto vs, bee Iesus Christ thy Sonne, Pour furth
mair and mair thy faouour and gudnes vpon vs.
Bruse doun the force, and vndo the counsels of
our aduersaries, and delyuer the pure afflicted
ones out of their hands, that they may continuallie
set furth thy praises: and that all the warlde may
knew, that vnto the all Kings, Princes, yea, and
all creatures, oweth honour and obedience.

Ps. 77.

Eternall God, the onlie refuge of comfortles

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creatures, heare our prayers and requestis, and forzet not to shaw thy mercy vpon vs. Lord, giue vs grace in sic sort to acknowledge thy meruelous workis, that thou hes schawin to thy people in tymes past that we may be dayly mair and mair confirmit in the assurance of thy gude-nes, be the quhilk thou hes frelie elected and adopted vs, in thy welbelouit Son Iesus Christ.

Ps. 78.

O Gude God, quha through the multitude of thy benefites heipit vpon vs, ceissis not to prouoke vs to honour and serue thee: Neuir the lesse our wickit nature and vnfaithfulnesse is sic, that we giue not that obedience, quhilk is thine dew vnto thee. Zit we beseik thee, that thou will not poure furth thy anger vpon vs, but put away all our iniquities out of thy sight throu thy mercies: and haif pitie vpon vs, the pure sheep of thy pasture, that ar redeemit be the blude of thy Sonne Christ Iesus.

Ps. 79.

O Lord, the protectour and defender of the pure and oppressit, altho the rage and furie of our enemies bee sic, that they neuer ceise from continuall tormenting of vs all maner of wayis, and seikis na thing bot our vtter destructioun. Zit wee beseik thee for to assist vs, and turne away

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thine anger that hings ouer vs, vpon them that blasphemis thee, that all the world may vnderstand, that thou despysis not the complaints and sobbis of them that callis vpon thee in treuth and veritie, in the name of Iesus Christ, thy Sonne.

Ps. 80.

Almightie God, that of thy gudenes hes placit vs in the sheipfold of thy Sonne Iesus Christ, that we should be gouernit be him, as be the onely Pastour and Bishop of our soules: Turne not away thy fauourabill face from vs, but luik down out of the Heuin, and behald how thir cruell tyrants continually seikis our deith and destruction. Pour out thy furie vpon them, and defend vs from all euils, that wee may rander thee perpetuall praises, through the self same Iesus Christ.

Ps. 81.

O Heauenlie Father, that neuer ceissis to poure thy benefites vpon the children, although be our ingratitude we half oft and monie times prouokit thy furie aganis vs: zit we pray thee remember on the couenant made with our Fathers, that thou wald be thair God and the God of thair seed: haue pittie on vs. Giue vs thy grace, that wee may sa walk before thee, that wee may be parti-

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cipant of thy heauenly felicitie, through Iesus Christ, our Lord.

Ps. 82.

Eternall God, to quhome all power and impyre appertaines: grant of thy infinite gudenesse, that they quhome thou hes appointed Reulers and gouerners ouer vs, may sa discharge themselues of their dutie and office, that the glorie of thy maist halie Name may be advanced, the godlie may be maintaynit, the wickit punished, and the pure comforted: to the end, that passing euer ane quyet and peiceable lyfe vnder their gouernement, we may rander all honour and praise vnto thee, through Iesus Christ our Lord.

Ps. 83.

O Mightie God, the onelie trew comforter of the afflicted pure, behauld the manassings and vilanies of thy enemies and ours, that puffis vp themselues in great proudnes vtterlie to destroy thy Kirk. Represse them O Lord, and destroy thair enterpryses: Make them confuse and contemptibill and cast them down be thy power: to the intent that all may knaw, that it is to thee onelie, to quhome all reuerence, and honour apperteinis, through Iesus Christ, thy Sonne, our Lord and Sauour.

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Ps. 84.

Maist mercifull and heauenlie Father, without the knowledg of quhom wee can na wayis attein to lyfe euerlasting or eternall saluation: Seing that it hes plesit thee of thy mercie, (gude and gracious God) to grant vs libertie to conuene our seluis togeather, to inuocate and call vpon thy maist halie Name, and to heare and embrace healthsome and sound doctrine, as out of thy awin mouth. Continew, (of thy awin gudeness) according to thy wonted mercie, this thy heauenlie fauour towardes vs and our posteritie: and defend the cause of all them that walkes befor thy halie Maiestie in innocencie and cleannes of lyfe, that we may bee encouraged dailie mair and mair to put our haill traist and confidence in thee, and that through the merites of Iesus Christ, thy deir and onelie Sonne, our Sauour.

Ps. 85.

O Lord, quha neuer leuis vnperfect that quhilk thou hes begun, althocht our wickitnesse and vnthankfulnesse deseruis that we should be spoilzeit of all thy benefites: Nocht the lesse we beseik thee of thy great mercie to cast away our sinnes: and grant that we may feir and serue thee in sic sort, that thou maintein vs in peice and tranquillitie, through Iesus Christ our Lord.

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Ps. 86.

Eternall God, the onelie releife of them that puttis thair traist in thee : Heir our Prayers, and graunt, that as hitherto thou hes bene blasphemit and dishonoured euen vnto this present : sua on the other part thou may be prayed of all Nations. And contenew in sic sort thy fauour towardis vs, that all they that haitis vs, may be eshamit with themseluis, seeing that thou leauis them not destitute that seruise and honours the, through Iesus Christ, thy Sonne, our Lord and Sauour.

Ps. 87.

O Lord God, the only founder of thy Kirk, augment and increas dayly the nnumber of the faithfull be the preaching of thy haly Evangell, that the darknesse of ignorance may be chasit out of the warlde, and thy Name may be knawin ouer all. And that al men may resort out of all partis, to rander themseluis vnder the obedience of thy word, and may reuerance the in thair hail hartis, through Iesus Christ our Lord.

Ps. 88:

Eternall Father, that for our great gude, castis vs in monie calamities and miseries : Despyse not our Prayeris, lest intill thy furie thou raict and cast vs cleane away. Haif pitie on vs thy pure seruands, that callis daylie vpon thee, and replenish vs with

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thy grace to the intent, that all they in quhais
evis we are contemptibill and despysit, may vnder-
stand that zit thou luiffis vs, in thy weilbelouit
Sonne Iesus Christ.

Ps. 89.

O God onelie wise, and gud, that neur ceissis
to shau vnto thy elect how gretlie thou luiffis
and faouours them : bot cheiflie, quhen thou gaue
vnto vs, ane King and Sauour, Iesus Christ, thy
only Sonne, for to assure vs of the treuth of thy
promises. We beseik the graunt vs thy grace, to
rander vnto him sic obedience that we may in
the end enioy the frute of our faith, that is the
saluatioun of our saullis.

Ps. 90.

Eternall God, the only refuge of the afflictit,
seeing that the shortnes of this present lyfe,
admonishes vs to turne our selfis away fra eirthlie
things, and to haif our meditatioun on heauenlie
maters : Grant vnto vs, that we may employ
our haill lyfe, on the consideration of thy mercie
and gudenes : and that thy anger may be sa turnit
from vs, that we may haif continuallie quhairwith
to reioice in the, through Iesus Christ, our Lord.

Ps. 91.

Eternall God, that makis all things to turne to

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the best to them that luifis thee : and that pre-
seruis and keipis all them, that commits them-
seluis to thy protectioun. Grant vs of thy bounti-
full grace, that wee may continuallie call vpon
thee with our haill hartis : that we beand delyuerit
from all dangers, we may in the end enioy that
saluatioun, that is conquest to vs be Iesus Christ.
thy onelie Sonne, our Saviour.

Ps. 92.

Mercifull Lord, in the knowlege of quhome
lyis lyfe eternall, Replenish vs with thy grace and
halie Spreit, that we considerand thy meruelous
warkis, quhilks the wicket despysis : we may gif
our seluis continuallie to sanctifie thy halie Name.
And that we may grow sua in all gud vertues,
that beand true members of thy Kirk, we may in
end see the destructioun of thy enemies and ours,
quhen thou sall delyuer al them that puts thair
trust in the, through Iesus Christ thy onlie Sonne.

Ps. 93.

Maist potent King of Kings, and Lord of Lords,
quhais glorie is incomprehensibill, quhais Maiestie
is infinite, and quhais power is incomparabill :
Mainteine thy seruands in quyetnes : and grant
that we may be sua settillit on the certaintie of
thy promises, that quhat sumeuir thing cum vpon
vs, we may abyde firme in thy faith, and may

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leif vprightlie and with out reproch in the midis of thy Kirk, quhilk Iesus Christ thy Sonne hes bocht with his blude.

Ps. 94.

Ivste and righteous Iudge of all the warlde, that knawis how fierce and cruell they are, that lifts vp them selfis against vs: Repres, be thy inuincibill power, thair vndantonit rage: and graunt vs of thy grace, that we make our profite of all the calamities that fallis vpon vs. Addres the estait of this warld in sic order that euery ane may renunce thair wickit wayis and follow the: and that the mair earnestlie that thou shawis thy self ane iust and righteous God, through our Lord and Sauour Christ Iesus.

Ps. 95.

O Lord, the onely protectour and stay of all thyne, that gydis thy Children as the sheip of thy folde, Extend thy gudeness on vs, and sustein sua our hartis, that of our nature are harder then ony flint that wee neuer be indurit or obstinate throu onie incredulitie against thy halie Word: bot that we may serue thee in true and liuelie faith: in sic sort, that in the end, wee may enter in thy heauenlie rest, through Iesus Christ our Lord.

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Ps. 96.

O Gude Lord, that willis all pepill to be saif,
and to cum to the knowledge of thy veritie :
Shaw thy power and excellent Maiestie vnto the
hail warld, that euerilk ane may sing thy praises,
yea, and shawe furth thy saluatioun, quhilk thou
hes promisit to all them that dedicates them
seluis to thy seruice, for praying of thee in all
thy creatures, be meinis of Iesus Christ thy Sonne.

Ps. 97.

O Lord, vnto quhom all gloir and honour dois
appertaine, replenish vs with spirituall ioy :
Grant that al Idolatrie and superstition, being put
away, the hail warld may be sa inlightenit with
the light of thy haly word, that euerilk man may
gif our himself to ane perpetuall praising of thy
halie Name, and may gif vnto thee maist hartie
thanks, for all the benefites quhilks we continuallie
ressaif at thy fatherlie hande, through Iesus Christ
thy Sonne.

Ps. 98.

Almightie and euerlasting God that hes wrought
the Redemption of man efter ane meruelous
maner, in sending thy only Sonne, for fulfilling
of the promises made vnto our Fatheris. Oppin
vp mair and mair the knowledge of that saluatioun,
that in all places of the earth, thy truth and puis-

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sance may be made knoun: to the intent, that all Nation may praise, honour, and glorifie the, through the self same Sonne, Iesus Christ.

Ps. 99.

O Heauenlie Father, worthie of all praises: continew thy fauour and gudewill towardis vs thy pure seruands, and be the force of that band quhilke thou hes contractit with our forefathers, grant that we may saiffie leif vnder thy saifgaird and protection that we may continuallie mair and mair haif ane feiling of the frute of that adoptioun quhairof thou hes made vs participant, through Iesus Christ thy Sonn our Lord.

Ps. 100.

O Lord, the plentifull heip of all happines, sen it hes plesit the of thy free mercie and gudenesse, to chuse vs for thy awin heritage, and to regeren vs spirituallie Entertaine vs vnder thy wings vnto the end: and grant that we may dailie growe in the knowledge of thy gudenesse, trouth, and mercie, quhilkis thou hes manifested vnto vs through our Redeemer, and Sauour Iesus Christ.

Ps. 101.

Eternall God, vnder the power of quhome, are all they quhome thou hes placit reulers and superiors ouir vs: It will pleis thee sa to

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enlichten the hartis of all Iudges and Magistrates, quhome thou hes giuen vs, that without exception of persons, they may mainteine the righteous, and punish the wicket : to the intent that vnder thair protectioun, we may leid ane quyet and peaceabill lyfe according to the instructioun giuen vs, be Iesus Christ thy Sonne, our onelie Sauour and Redeemer.

Ps. 102.

O God, the onlie founder and restorer of thy Kirk : hearken vnto the Prayers and sobs of vs thy pure children, that sorrowis for the desolatioun of the same, sychand to the continuallie thairfoir : eirnestlie beseikand the to luke doun out of the heauens, sie her miserie, and delyuer her out of Captiuitie, and from all oppressioun, that we in ioyfulnesse of hart, may praise and magnifie thy halie Name through our Redeemer, and Sauour Iesus Christ.

Ps. 103.

Celestiall Father, that at all tymes hes shawin thy singular fauour and gudenesse towardis all them that feir the : Luke not vpon the multitude of our iniquities, quhairwith we offend thee, seeing the great fragilitie and bruckilnesse quhilk is in vs. But remember the Couenant that thou hes made vvith our Fathers, and ratifeit in thy

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Sonne Christ Iesus that be the vertevv thairof, vee may assure ourseluis of the eternall saluatioun that vve vvith thy angels may praise and glorifie the for euer and euer.

Ps. 104.

O Deir Father, quhais Providence extendis the self aboue all thy Creatures, in sic fort, that thy meruelous Wisedome is vtterit thairby, throughout them all: Graunt that vve may exalt thy glorie, and shavv prayses and Psalmes, to the furth-setting and magnifying of the same: to the intent, that the vvicket being banishit from the earth, vve may reioice in thee: and in the end may be participant of that eternall lyfe and felicitie, quhilk is promisit vnto vs, through Iesus Christ thy Sonne.

Ps. 105.

O Lord, only iust and righteous, that among all the Nations of the vvarlde, hes chosen thy Kirk, for the better manifesting of thy blissed Name in her: and hes ressauit vs of thy free mercie, in that holie societie. Graunt that vve may haif ane perfect feiling of the sueitnes of thy mercies and assist vs in the time of our troubillis, seing vve call vpon thee, and puts our haill traist in thee onlie. Suffer not, (O Lord) that vve becum vnthankfull for the gret benefites quhilk thou

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geuis vnto vs : bot rather that vve may magnifie the excellencie of thy povver and gudeness, quhilk thou hes declarit vnto vs, in Iesus Christ.

Ps. 106.

Father maist pitifull, and full of mercie : seing that throu our vnthankfulnesse and wickitnes, we ceis not to prouoke the to wraith and anger aganis vs, for lousing the brydill to all our cankrit affectionis, Nocht theles sen it hes plesit thee, to admitt vs in the sacred band, quhilk thou hes made with our Fatheris, we beseik the punish vs not according to the rigour of thy iustice : but delyuer vs from all trouble, that we may with thankesgiuing sing praises to thy holie Name, through Iesus Christ our onlie Sauour.

Ps. 107.

O Lord of mercie, and full of all benignitie, that chastis men in diuerse sorts to make them to return vnto the : Suffer nocht, O Father that vve throu our vnthankfulnesse, forzet thy inestimabill benefites, and maist singular delyuerances, that thou hes bestowed on vs from day to day : but grant, that we may continuallie be carefull and myndfuil to consider al the dayis of our lyfe thy gifts incomparabill, quhilkis thou euer geuis to vs, through Iesus Christ.

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Ps. 108.

O Lord of all mercie, and full of all benignitie, that chastises men in diuerse sorts, to make them to returne vnto the, Suffer nocht, O Father, that we throu our vnthankfulnesse, forzet thy inestimabill benefites, and maist singular delyuerances, that thou hes bestouit on vs from day to day: but graunt, that we may continuallie be carefull and myndefull to consider al the dayis of our lyfe, thy giftis incomparabill, quhilkis thou euer geuis vs, through our Redeemer, and Sauour, Iesus Christ.

Ps. 109.

O Lord, on quhome onlie we repose, and in quhome we onelie reioice, behald the multitude, zea, the malice and crueltie of them that blasphemis and bendis themselfis against vs: destroy their enterpryses and vndo thair wickit counsels, Turn thair cursings into blessings: to the intent that we may haif continuall occasioun to praise and magnifie thy Name in mids of thy Kirk, the spouse of thy onlie Sone, our Lord Iesus Christ.

Ps. 110.

Eternall God, quhilk hes appointit thy onelie Sone, for our King and Priest, that we micht be santified be the Sacrifice of his bodie vpon the Croce. Grant that we may in sic sort be par-

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participant of his benefites, that we may renounce our awin selfis, and serue him in all halinesse, and puritie of lyfe : and may offer vp spirituall sacrifices, that may be pleasant and acceptable vnto the, through the self same Iesus Christ.

Ps. 111.

Maist pitifull and louing Father, that ceissis not be all meinis and wayis, to draw vs to loue, feir and obey thee, and to keip thy halie statutes and Commandementis : Behalde not, (O our gracious God) our vanitie and vnthankfulnessse : but haif regaird vnto thy promises, and luke vnto the band that thou hes made with vs, that walkis in thy feir : And suffer vs neuer to be spuilzeit, of the inestimabill frute of the Redemptioun, purchased be the blude of thy deir Sone, Iesus Christ, our Redeemer and only Sauour.

Ps. 112.

Maist loving Father, without the blessing of quhome, we are altogether pure and miserabill creatures : Imprint thy halie Word in all our heartis in sic sort, that our hail plesour and delyte may be to serue the in all feir and reuerence. Graunt, that we may be sa mercifull towardis our pure Nichtbouris, that ve may alsua haue ane sure feiling of thy mercie and gudenesse, quhen thou sall cum to iudge the warld be him, quhome

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thou hes ordayned to be our Lord and Soueraigne Iesus Christ.

Ps. 113.

O thou gude Lord, quha onelie is worthie of all glorie and maiestie, and takis plesour in thingis vyle and contemptibill in sight of the warlde: we beseik the sua to mortifie and illuminate our heartis and willis that all obstancie and prouderesse being set apart, we may humblie submit our seluis vnder the obedience of thy halie Word: that we bringand furth the frutes of all gude warkis may sing praises to thee perpetuallie, through Iesus Christ our onelie Sauour.

Ps. 114.

Almightie God, the onlie delyuer of pure and miserabill creatures quha hes delyuerit vs from the seruitude of sinne, and from the tyrannie of Sathan, be the meinis of thy Sone Iesus Christ, the Sauour of the warld, Grant vnto vs, that we acknowledging sa great and mightie delyuerances may walk saiftlie vnder thy gouernement in all haliness of lyfe, vntill we attain to the full possession of the trew land of the liuing, quhair we may continuallie praise thee.

Ps. 115.

O Lord of all consolation and comfort, luke

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doun vpon thy Kirk oppressit be her enemies, and delyuer her for the glorie of thy halie Name, that the vngodlie may be stayit from blaspheming of the. Destroy this filthie Idolatrie, that ouerrunnis the hail warld. Suffer not (gude God) that we be exponit to the angrie will of our enemies: that we in despyte of them beād maintaynit be the, may blesse and glorifie thee, baith now and euremore.

Ps. 116.

Almightie God, the only helper and delyuerer of all them that luifis and honouris thee: Extend thy mercie and gudenesse to help vs thy children, how oft soeuer we call vopn thee in our afflictionis: Turn our sorrowis into ioyes: and imprint ane true faith in our hartis, in sic sort, that we may be abil to gif ane sound confessioun thairof befoir all men: and that we may sa profite be thy roddis that thou layis on vs, that we neuer ceise to celebrate, and incall thy halie Name before all men, through Iesus Christ, our Lord.

Ps. 117.

O Gude Lord, vnto quhom appertains all glorie and magnificence: Graunt vnto vs that be the preching of thy halie Evangell, thou may be acknowledged throughout the hail earth:

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to the intent that all Nations may haif ane perfect feiling of thy mercies, and that thy faithfulnessse may be mair and mair manifested, through Iesus Christ, thy Sonne.

Ps. 118.

O Louing and mercifull Father, that neuer leauis them that puts thair trust in the: and that chastises fatherlie thy children for thair awin helth: grāt that we may be buildit as lyuelie stanis vpon Iesus Christ, the true and onlie foundation of the Kirk: that forsamekill as he was reiectit and dispraisit of men, we may acknowledge him always for our King and Sauour: that we may for euer enioy the frute of thy mercies and gude-nesse.

Ps. 119.

Maist mercifull God, authour of all gude things, that hes geuin thy halie Commandementis vnto vs, quhairby we suld direct our lyfe: imprint in our hartis, thy halie Spreit, and grant, that we may sa renounce all our fleshlie desires: and all the vanities of this warlde, that our hail plesour and delyte may be into thy Law: that we beand always gournit be thy halie word, may in the end attaine to that eternal saluatioun, quhilk thou hes promisit through Christ Iesus, thy Sonne.

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Ps. 120.

Maist louing and mercifull Father, the defender and protector of all thy seruandis: Delyuer vs from the deceats and calumnies of our enemies: Repres their rage and furie: and strengthen vs in the midst of all our tribulatiounis, and afflictionis that we may sua leif in the middis of the Infidels, that we may neuer cease to serue and honour thee, with sic seruice as salbe acceptabill and pleasant vnto thee, and that throu the mediatioun and intercessioun of Iesus Christ, thy Sonne.

Ps. 121.

O Heauenlie Father, Creator of heuin and eirth, that hes receeuit vs into thy protectioun: Suffer nocht that our afflictionis sa ouercum vs, that we cast off all confidence in thee: but rather prosper and conduct all our enterpryses, and giue an happie end and issue to all our businessis, that we may continuallie be mair and mair assurit, that we are of the number of them, quhome thou hes chosen to saluatioun, through Iesus Christ, thy Sonne.

Ps. 122.

O Eternall God, the onelie founder and keiper of thy Kirk: Seing that contrarie to all warldie iudgement and opinioun, thou daylie augmentis

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and increases the number of thy awin: Grant, that we beand placed vnder the gouernement of Iesus Christ, the onelie chief and heid thairof may be comfortit be thy maist halie Word, and strengthenet and confirmet be thy sacramentis: to the intent that we all with one heart, and mouth, may glorifie thee, euerie ane edifiand vtheris in halinesse of lyfe, and godlie conuersatioun.

Ps. 123.

O Gracious Father, the onelie refuge and support of the pair afflictit: Thou seis the rage of our enemies, that seikis al meinis for to destroy vs: thou knauis how we are disdaynit and lychtlyit of the proud, and mightie of the warld. Thairfoir we haifand this onlie remedie, we lift vp our eysis to the, beseikand the to haif pitie and compassioun on vs, and that for Iesus Christ, thy Sonnes sake.

Ps. 124.

Almightie God, and merciful Father, thou seis the multitude, the force, and the outrageous rage of our enemies sa gret, that they would deuour and ryfe vs in pieces, gif thy bountifull mercie did nocht releif and succour vs. Bot seing thair craft and furie incresis and growis from day to day: declair thou thy self on the vther pairt,

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our defender and protectour: that we being escapit from thair gurnis and snairis, may giue our selfis haillie our to the praising and magnifying of thy maist halie and blessed Name, and that through Iesus Christ, thy deir Sonne, our onelie Lord and Saviour.

Ps. 125.

O Michtie King and Lord, the rock and fortresse of all them that puts thair truist in the, Vndoe the force and break down the pryde of them that afflicteth thy pair Kirk and suffer not the simple ainis to be ouerthrawn of them: bot confirme them as Mount Sion, that thay may abyde in the new Ierusalem, quhilk is Christis Kirk. Suffer vs not to shaik handis with vnrighteousnesse, bot let peice be vpon Israel, that walks not efter the flesh bot efter the Spreit, through the self same Iesus Christ.

Ps. 126.

Eternall Father, the onelie true God, and delyuerer of pure Captiues and Prisoners: We beseik thee of thy plentifull bountie to relief vs from the bondage of our aduersaries, that we passand throu the miseris and calamities of this troubilsum warlde, may in the ēd enioy the frute of our faith quhilk is the saluation of our faullis, bocht be the blude of thy deir Sone Christ Iesus.

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Ps. 127.

Eternall and almightie God, that be thy Providence conductis and gouernis all the creatures in this warlde, suffer vs not to enterpryse any thing, bot that quhilk is agreing with thy will and plesour, that we altogether discontented of our selues, may haillie depend vpon thy blessing: And that our onlie cair may be that thou may be glorifit of vs, and our posterities, through Iesus Christ, thy Sonne.

Ps. 128.

Gracious Lord, the welspring of all felicity: grant vnto vs that we may always feir the, and walk in thy wayis. Blis vs, and all ours, that it may be weil with us, and all that perteinis to vs, that we may see many generations, and children of faith, and that we may see peace vpon Israell, and sua may glorifie thee all the dayis of our lyues, through Iesus Christ thy Sonne.

Ps. 129.

Eternall God, quha hes at all tymes shawin furth the great cair thou hes of thy Kirk, and thy pure seruandis: Assist vs with thy favour and grace, in sic sort, that we may ouerthrow all the enterpryses of our enemies, that they beand confoundit, and shamefullie put aback, we may in all saiftie and quyetnesse, praise and glorifie thy

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halie Name, all the days of our lyfe through Iesus Christ, our Lord and onelie Saviour.

Ps. 130.

Pitifull Father, quha is full of mercie, that neuer reiectes the Prayers of them that callis vpon thee in treuth and veritie : Haif mercie vpon vs, and destroy the multitude of our iniquities, according to the treuth of thy promises, quhilkis thou hes promisit vnto vs, and quharin we repose our hail confidence, according as we ar teichit be thy Word of the Sone, our onelie Sauour.

Ps. 131.

Michtie Lord, that resistis the proude, and geuis strenth to the humbill ainis : Suffer nocht, that we lift vp our selues in anie proud opinioun or consait of our selfis, in ony gude things, bot that we may consaif humblie of our selfis, befor thy deuine Maiestie without fenzeing, And that we may mortifie our selfis daylie mair and mair : in sic sorte, that in all our doings, we may continuallie feill thy fatherlie fauour, mercie and assistance, throug Iesus Christ, thy Sonne.

Ps. 132.

O Louing Father, quha be thy aith hes promisit vnto vs, ane Saviour Iesus Christ, thy Sone : thou hes not deceuit vs, bot hes giuen him vnto

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vs, as thy Word hes declarit, and be thy Sacramentis thou hes confirmit. Yea, he hes further promisit vnto us, that he will abyde with vs, vntil the consummatioun of the warlde. Thairfoir, deir Father, we beseik thee, that thou will blesse vs in our turnis, gouerne vs, and replenish vs with ioy. Let thy Crown and Kingdome abyde aboue vs, and preserue vs in peice, through the same Iesus Christ, thy Sone.

Ps. 133.

Gratious Lord, that is not the God of confusioun or discord: bot the God of concord, and of peace: Ioine our heartis and affections in sic sort togidder, that we may as brothir walk in thy house, in brotherlie cherity and loue, and as members of the body of Christ. Let the oyle of sanctificatioun, that is, thy halie Spreit inflame vs, and the dew of thy blessing continuallie fall vpon vs, that we may obtaine lyfe eternall through the same Iesus Christ.

Ps. 134.

Creator of Heauin and eirth, how euer it be that the effaires and cares of this world dois greatlie trouble, molest, and auert vs from randring vnto thee that honour and obedience, quhilk is due vnto the: zit we beseik the, that ferzettand all vther thingis: we may haif na vther butt, bot

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to praise and glorifie the all the dayis of our lyfe, for the great benefitis, quhilk we continuallie receave at thy hands, through Iesus Christ our Lord.

Ps. 135.

O Lord God, that be thy deir Sone Iesus Christ, hes maid vs Kings and Priestis, to offer vnto the spirituall sacrifices. Grant vnto vs, that we renounceād all Idolatrie, superstition, and all vngodlines, may giue ouer our selfis haillie to thy seruice: and that in al tyme of tribulation, we may call vpon the in our hail hart that we may feill thy Fatherlie bountie, and mercie, quhilk thou art accustomit to wse towardis all them that thou hes regenerated through the self same Iesus Christ.

Ps. 136.

Gratious Father, replenischit with all glorie and magnificence, grant vnto vs of thy mercifull grace that we may sa apply our selues to the consideration of thy meruelous warkis, and mightie prouidence, quhairby thou desposis and settis all thingis in gude and dew ordour: that thairby we may tak occasion to celebrat thy praises but ceising: and in special, in that thou hes renewit vs be thy halie Spreit: that thairby we may finallie enioy lyfe eternall, quhilk thy Sone Christ Iesus hes gotten vnto vs with his blude.

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Ps. 137.

Mercifull Lorde, the confortour and delyuerer of pure Captiues : Thou seis the great extremities quhairunto thy puir Kirk is brocht, and how sche is on all partis exponit to the sclauerie and mockage of thy Enemies, and ours : scoffand and taintand baith vs and thy prayses. O God, turne back thy wraith vpon thē, and heir vs that murnis and siches for our delyuerance. That the tyrants our Persecutours beand ouerthrauin, we may frelie sing thy praysis, and louings, in thy hous in the Name of Iesus Christ, our Lord.

Ps. 138.

Michtie Lord, full of peice and gudeness, that euer hes borne sic ane fauour vnto thy Kirk : that euin strange Natiouns hes bene compellit to acknowledge, and praise thy meruelous bountie, quhairby thou exalts the disdaynit and contemptibill, and castis downe the proud and hautie. Lord make all pepill to submit thē vnder thy michtie hand : and preserue vs from all calamities : that all the world may knaw, thou wilt not leaue the wark imperfect, quhilk thou hes begun in vs through Iesus Christ, thy Sonne.

Ps. 139.

O Loving Father, vnto quhome baith we, and all the inward scretis of our heartis are knawin :

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Grant vnto vs, that we may sua walke befoir thee in vprighteousnesse of Conscience, that we keip na companie with mockers and contemners of thy halie Word. Bot that we may be sua circumcisit in hart and mynde that renounceand all wardlie friendship, we neuer stray furth of the richt way, quhilk thou hes shawin furth to vs in the Euangell of Iesus Christ, thy Sonne, our Sauour.

Ps. 140.

Delyuer me, O Lord, from the wicked and vngodlie men, that in thair hartis deuysis mischeif and delytis in stryfe and contention. Quhais tongs ar sharpit, as serpentis : zea, the vennome of Adderis lurkis vnder thair lippis. Lord, let vs not fall in thair girnis, nor suffer them to handill vs at thair desyris. Thou art our God, heir the voice of our complaintes, Take the defence of our cause in thy hand, that we may with all our hearts, rander the hartie prayses and thankis, through Iesus Christ, our Lord.

Ps. 141.

To thee (O Lord) we cry : heir vs we beseik thee : Let our Prayer be as ane sweit sauer befoir thee, and the lifting vp of our handis, as ane euening sacrifice. Set ane watch befoir my mouth, and keip the dure of our lippis, that they speik na

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proud thing, as the wicket doe: bot that they may call vpon the in all vprichtnesse, and simplicity. Finallie let vs cast our eyis on the, in the onlie trust, and on the onlie repose our selues. Suffer vs nocht to perisch, bot delyuer vs from the snairis quhilk the wicket hes preparit for vs, and that through Iesus Christ, our Saviour.

Ps. 142.

Vnto thee, Lord the protectour and defender of all them that traistis in thy clemencie, we cry, and puttis firth our siches: Vnto thee we oppin and expone the troubillis of our heartis. Thou knowis our wayis and distressis, and how on all partis we are circulit and compassit with cruell and vngodlie enemies. Delyuer vs, deir Father, from this troubillis and dangers quhairin we ar: and declair the cair thou hes of vs that loue and honour the: that we may in the middis of thy halie Congregatioun rander thee perpetuall thankis, and that through Iesus Christ, thy deir Sone, our onelie Saviour.

Ps. 143.

O God, heir our Prayers, and resaif our complaints: Refuse vs not for thy Richteousnes saik. Enter not in iudgement with vs thy seruandis: for we know, gif thou deill straitlie, na man, no nocht thy maist haly anis, may stand

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in iudgement befor thee. Teiche vs thairfoir (O Father) to do thy will: and let thy halie Spreit lead vs in all our wayis, that they may be agreabill to thy ordinances, and that through Iesus Christ thy Sone.

Ps. 144.

Pvissant God of Armies, that knawis our brukkilnesse, and infirmities to be sa great, that be our selfis we are not abill to stand vp ane moment befor our adversaries, gif thy michtie power did not vphald vs. Bow down thy self out of the heuins, and stretch furth thy strang hand: that they that seikis our ruyne may see, thou art our protectour and defender. Gif vs sic prosperous succes, that all the world may se, they ar nocht miserabill that depends on thee, and acclaims the to be thair God, through Iesus Christ, our Sauour.

Ps. 145.

Thy mercies (Lord) are aboue all thy warkes, faithfull art thou in all thy promisis, and iust in all thy doings. Be ane Mercifull Father vnto vs for Christ Iesus thy Sones saik. Gouvern our wayis, for we are waike: Strenthin vs, for we are failzeit: Refresh vs, for we are famischit: and plentifullie bestow thy gud giftis vpon vs. Defend vs from the snairis of Satan, our auld enemie,

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that he tempt vs not out of the richt way bot that we may euermair be reddie to praise and glorifie thy halie Name, through Iesus Christ.

Ps. 146.

O Gude God suffer neuer that in any wise we sall set the aside, to put our traist or confidence in Princes, or in the children of men : bot let vs continuallie haif all our traist and confidence fixit vpon thee. For vnto sic thou art ane sure Rock and refuge. Leid them Lord, that walkis in darknes : Delyuer the oppressit : Enlarge thy Kingdome, quhilk all thy chosen children, that ar redemit be the blud of thy Sone, maist earnestlie thristis for : and that for the samin Iesus Christs sake.

Ps. 147.

O Lord, merulous is thy micht and strenth, quhairby thou castis doun the proud and feirfull tyranis and liftis vp the humbill and meik anis. We beseik thee of thy great mercie, to restoir and reedifie thy Kirk, that was foundit be the onlie. Gadder togidder thy scatterit sheip : and as thou feidis all creatures with temporall fude, and pasturage : make vs to haif ane inuarde feiling of the effect of thy halie worde. That we follow and thy will declarit thairin, may in ende enioye the heritage preparit for vs in Christ Iesus.

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Ps. 148.

Great and meruelous is thy Maiestie, (O mighty God) maker and conseruer of all things, and michtelie dois it shyne in all thy creatures, baith in heuin and eirth, and in the sey, Grant that as they all acknauledge thee, sua wee may also acknowledge the samin, that with ane accorde, and uniforme consent, wee may with thy halie Angels, praise the magnificencie of thy glorious Name. And that all may reioyce of the helth and exalting of thy people. Quhilk thou hes releuit fra deith, through the blude of Iesus Christ.

Ps. 149.

Instruct our mouthes, (O gude Lorde) with ane new sang, that our heartis being renewit, we may sing in the cumpanie of thy Sainctes, and reioyce in thee our Creator and Redeemer, Let vs possess sic peice of conscience, that may stranglie wirk in thee. And beand girdit with the twa edgit suorde of thy Worde, and halie Spreit, we may stryue againis all thingis, that opponis them selues to the glorie of thy maist hailie Name: and that through Iesus Christ, thy deir Sonne, our onlie Lord, and Redeemer.

Ps. 150.

Maist worthie art thou, (O gude and gracious

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God) of all praises, euin for thy awin saik quha surmountis all thingis, in halinesse. Be thee onelie, we are maid halie and sanctifyit. We prais thee for our glorious Redemptioun, purchased to vs in thy dearlie belouit Sonne Christ Iesus, as our dewtie continuallie biddis vs: Giue vs thairfoir thy haly Spirite to gouerne vs. And grant, that all thingis quhilk brethis with lyfe, may praise thee, as the true lyfe of all creatures, through the sam Iesus Christ, our Lord, quha reignis with thee and the halie Gaist, one God, for euer and euer.

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